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J. B. Chapman (Editor)
Olivet Nazarene University

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The Preacher's Magazine

VOL. II NO. 4

APRIL, 1927

WHOLE NO. 16



BISHOP HOMER C. STUNTZ
(See brief biographical sketch on inside front cover)

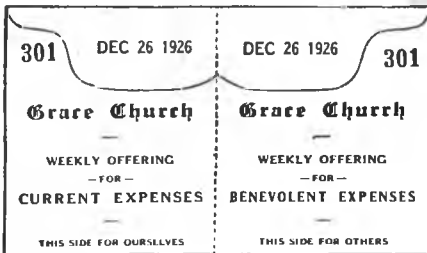
NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

BISHOP HOMER C. STUNTZ

BISHOP STUNTZ is one of the outstanding missionary men of Methodist Episcopal Church history. He combined intense missionary zeal with a faculty for presenting the facts and needs of the field in such a manner as to move multitudes to action in giving and praying. Born January 29, 1858, he was ordained to the ministry of the Methodist Episcopal Church in 1884. From 1886 to 1895 he served as missionary to India and from 1901 to 1907 as Superintendent of Missions in the Philippine Islands. He was elected to the bishop's office May 16, 1912. His books, "The Philippines and the Far East" and "South American Neighbors," reveal somewhat of his passion for the heathen and his ability to portray conditions in far-off lands. On June 3, 1924, he was called to his reward.

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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VOLUME 2

APRIL, 1927

NUMBER 4

CAPITALIZING THE INCIDENTALS

ONE way to run a church is just to do whatever must be done; preach to the crowds when they gather, perform all the duties which the pastoral office can reasonably require and—go home. Another way is to be always on the look out for a time and place to do something; do every legitimate thing to get the people out to the house of God, and make every pastoral requirement count for the promotion of the Kingdom of God. The first is the way to proceed if you are satisfied to simply exist. The second is the way if you really want to get ahead and build up the church.

There are the annual festivals and holidays. No matter whether Christ was born on the twenty-fifth of December or not, Christmas is a good time to get the people together and preach Christ unto them. Easter Sunday and Thanksgiving Day are special occasions to have "something extra" in your church. I once got six hundred people out on Monday morning to a "Special Fourth of July service."

Some pastors "take up their cross" and read the Statement of Doctrine and General Rules of the church in such a tone of voice and with such a manner that they make the impression that becoming a member of the church is like accepting monastic vows or a prison sentence. Would it not be wiser and more true to facts if he should rather set forth the happy exemptions and glorious privileges of those who have "learned the better way"? I have seen a pastor get up in feverish haste and receive a fine class into the church. He read a little from the Manual and very precisely received the members; and "on account of lack of time," he dispensed with the "usual custom of extending the right hand of fellowship." It seemed to me that he missed a splendid opportunity to say some helpful things, and to impress his old members, as well as new ones, with the blessedness and closeness of our fellowship as believers in Christ. How much better that other service in which the pastor read from the Manual and made some helpful, spiritual remarks concerning the church and its fellowship! He received each member in a personal and brotherly, instead of in a formal way. He stopped and had a brief testimony from each of the candidates and the whole service was blessed with spiritual unction. The people came up and gave the hand of fellowship and the ties between them and the new members were wonderfully strengthened. We are all a great deal like the old colored man who said, "The meetings are better when I take part in them." Receiving members into the church ought to be anything other than a dry formal service; really it ought to be a season of blessings like that which marks the welcoming of a new convert into the Kingdom. If the sermon must be shortened or even entirely omitted to make it possible to give proper attention to this blessed part of the service—well, we have lots of preaching any way.

A baptismal service, even in a holiness church, ought to be a time of blessing and victory. Why not the preacher prepare himself to make a short, unctuous, instructive talk on the meaning of Christian baptism and make the occasion one for the enforcing of the special experiences and truths which are implied in this blessed ordinance? There is one very practical argument in favor of immersion, and that is that no one, especially the preacher and the candidates, can make it a secondary and unimportant affair. There is a depth of meaning in baptism that ought to be impressed, and the baptismal service is a good time to do it.

I believe it is a mistake to allow the world to carry away all the sanctity and spirituality from the wedding ceremony among Christians. No matter about theories, no matter about the splendor of the occasion, the success of matrimonial life depends upon Christ. The courts are full of divorce

proceedings because so many of the parties to marriage have left God out of their lives. When Christian people get married, whether the ceremony takes place in the church or in the home, why not make the occasion remarkable, like the one in Cana so long ago, principally because Christ is there? Why not arrange the ceremony so that the beginning of the marriage will really be "Christian"? I have attended weddings among Christians which were such a conglomeration of worldliness and religion that I felt almost like I had committed sacrilege by taking part in them. But persons contracting marriage need God worse than they need a lot of the toggery of the world, and I have seen some weddings which were thoroughly Christian and they did not lose any of their beauty or solemnity on that account.

Many manufacturing concerns boast of their cleverness in caring for all their by-products; why should not a Christian minister take care to utilize all the incidentals of his work and make them help him on with his main purpose?

THE PASSING OF THE ICONOCLAST

HERE was once a time when there was a background of faith in the minds of men generally, so that the preacher's task was largely that of dispelling error. But we have fallen upon an age of doubt, and the preacher's task is to lay the foundation as well as to build the superstructure of truth. The present day preacher can take nothing for granted. He must establish the fact that the Bible is the inspired Word of God, he must set up the truths of the Virgin Birth, spotless life, efficacious death and triumphant resurrection of Jesus. He must prove that man is sinful, the Holy Spirit is operative upon the hearts of men and every other thing that has to do with the salvation and eternal happiness of men.

The immediate past may be likened to New York City which is underlaid with solid rock, and where it is necessary only to remove the rubbish and the soft earth and erect a skyscraper of any height desired. But our own age must be likened to New Orleans which is built upon "a fill" from the Mississippi River, and where it is necessary to drive piles and construct concrete in order to have something dependable to build upon.

The preacher who goes out today to pursue a destructive ministry is likely to find that he is not only destroying error, but that he is also leaving the people void of truth. The times call for a positive and constructive ministry. Heresy must be driven away, to be sure; but darkness can scarcely be scattered except by the introduction of light. The healing fads of the times must be met by the positive preaching of the Bible doctrine upon the subject. Fake Adventism of the various shades must be refuted by an intelligent and balanced proclamation of prophetic truth. False holiness must be driven away by the testimony to Pentecostal sanctification. The times call for the best type of gospel preaching that the world has ever heard. We do not say that the situation is easy. Rather we affirm that it is exceedingly difficult. Destruction has always been easier than construction and defensive warfare has always involved less peril than offensive. The iconoclast has had his day, but his day has passed. There is not even enough opposition now to prop up the "fighter." Every man must furnish his own supports. The very liberality and "breadth" of our day are snares and pitfalls. We must preach faith, rather than to dispute doubt; we must preach love, rather than to attack hate; we must preach holiness, rather than to dismiss "a half salvation;" we must make our own foundation and upon it erect a superstructure.

Watch the disputer, the fighter, the opposer, the iconoclast; you will soon see that even though he is still close to the top, he is on his way down. His life and usefulness are destined to be short; for his day has passed, he must give way. In fact he has already given way to the builder, to the man with a positive message.

What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel applause subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts, unseen worth recognized in the judgment day.—F. W. ROBERTSON.

DEVOTIONAL

LETTERS ON PREACHING

XVI. The Divisions of the Sermon

By A. M. HILLS

The introduction of a sermon is supposed to introduce an address on a religious theme, worthy of the name. It is nothing less than a message from God to men. The text is an inspired statement of divine truth. The sermon is an unfolding of that truth in all the fullness and richness of its meaning. It is an impressive and systematic arrangement of the thoughts the inspired penman had in mind or of the truths which God wished to convey. It may be asked:

I. Why should there be any distinct divisions? I am quite well aware that it has been a fashionable fad with shallow pulpiteers of the last half century to have no divisions. Perhaps it was just as well in their case. They began anywhere and ended nowhere for the perfectly manifest reason that they had absolutely nothing to divide. But real men, manly preachers, reverent students of the divine Word, who have a holy message from God on their hearts to deliver, and an all-consecrating purpose in their ministry, indulge in no weak trifling. They see the different phases of many-sided truth in all its bearings on heart and life. They do not indulge in wandering vagaries and wild ramblings of disconnected thought, skipping about aimlessly, like a rabbit in the woods. They have method and logical sequence in their thinking, and hence have distinct divisions to their discourse. Study the masterful arguments and addresses of other days that have shaped events and changed history, and the great sermons that have brought things to pass and largely affected human destiny, and it will be found that they were logical throughout, and moved steadily forward from a wise beginning, step by step, to a foreseen and expected end.

1. There is in these distinct divisions a real advantage to the preacher himself. It restrains him from mental rambling and holds him to a definite line of thought. It saves him from the blunder of supposing that thirty minutes of aimless, disconnected remarks constitute a sermon! The famous English scholar and author, Paley, wrote: "A discourse which rejects these aids to

perspicuity will turn out a bewildered rhapsody, without aim or effect, order or conclusion!"

Too many of this class of preachers made the last half century to be considered by some authorities to be as a whole, an age of "a decadent and incompetent ministry." Thank God, there were enough noble exceptions among the clergy to save the profession from utter disrepute. But when there were three thousand churches in two denominations alone in the United States that did not report a single addition by profession of faith, for a whole year, the case was serious enough to bring the whole land to its knees in humiliation before God! I once heard Moody say, "If I was a minister and had a church and a Sabbath school to help me, I would try to get at least one little girl converted in a whole year, to save my ministry from the shame and reproach of utter barrenness." There is certainly something wrong even in the method of preaching that brings nothing to pass, and gathers no fruit for God. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit: so shall ye be my disciples."

2. These divisions in the discourse help the minister in his construction of his sermon. He trains himself to think consecutively, by developing one point, or truth or proposition of a text at a time. He forms the habit of logical thinking and writing. It will save him from or cure him of any tendency to desultoriness. As in the demonstrations of geometry, the preacher discusses one truth or proposition at a time, in logical order, the truth of each being fortified and strengthened by what preceded it, and all together forming one conclusive demonstration of the supreme importance of a message which God has laid upon the heart of the hearer. So true is all this, that a faulty and illogical outline will insure a faulty and ineffective sermon. Be sure there will be logical and trained minds in the preacher's audience who will be offended by and resent any error in his reasoning or conclusions. The devil will dexterously fasten that mistake upon the attention of the hearer, and perhaps lead him to discount or forget all the many good things that may have been said.

Four hundred years ago, the master painters

studied anatomy, and drew their portraits first nude, and then draped them afterward. So the preacher must first form his outline with great care, and then clothe it with the flesh and blood of the finished and living discourse, with the beating heart of his own love, and the warmth and passion of his own emotion.

3. The logical outline will help the preacher in his delivery. There will be such an intimate and natural relation between any part of the skeleton and the next part that is joined to it, that, as in the skeleton of the human body, each suggests and leads to the next following. Thus a mastered plan leads the reason and the memory and the imagination to work together and reproduce the sermon that was once thought through, in impressive and orderly arrangement.

4. Each division of a sermon, like the separate stairs of a stairway helps the transition from one level of thought to the next higher. It also marks clearly the progress of the discussion, and makes easily manifest the ascent of truth that has been gained.

Still further, an orator's voice naturally rises higher and higher in pitch, as he pushes on through a lengthy period of impassioned oratory. At the end of such a passage, as he names the next division of his address, he has an opportunity to pause, and drop his voice again to the normal level. It will afford a most salutary relief to his vocal organs. And not less pleasing and restful will it be to the audience. Nothing is more wearisome and painful to them than for a public speaker to be always emphatic, and lift his voice to a scream, and "tear passion to tatters," by his excited and ceaseless intensity of speech. A judicious announcement of the separate divisions of his address will save him from this high tension, and keep him on a more normal tone and pleasing quality of voice.

II. THE DIVISIONS OF A SERMON ARE A VERY MANIFEST ADVANTAGE TO THE HEARER.

1. They arrest his attention at the very opening of the discourse. They make him feel that he has a preacher before him who has a trained intellect and will give him, out of his treasures new and old, something to think about. Steady church-goers, as a rule are, or soon become, thoughtful and intelligent people. It does not take them long to detect the difference between a conglomerated and jumbled mass of disconnected ideas, gathered by chance, here and there, by an untrained mind, and a well-thought-out address on one of God's great eternal truths, presented in a clear, concise and orderly way by a trained or-

ator who knows how to deliver his message. He sits up at once and takes notice. He expects a deliverance from the court of heaven, and is not disappointed.

2. The orderly arranged divisions of a discourse aid the memory of the hearer. The human mind was created on a plan. God evidently intended that it should work systematically and logically. Most hearers will be quick to perceive and eager to grasp and retain the points of a sermon that are so arranged as to grip the intellect. It is an intellectual delight to listen to such sermons. Moreover they linger in the mind. They stick and stay. Thirty-five years ago I had a college pastorate. A member of the faculty confessed to another, "When others preach we can sleep Sunday afternoons; but when Mr. Hills preaches it grips our minds so that we can't sleep." Six years after that pastorate closed, the young preachers trained in the college were writing to us their thanks, because the sermonic method they listened to in college had taught them to preach. It is no mean compliment to a preacher to tell him that he preaches so homiletically and effectively that he teaches others how to preach. It makes one feel that he has fallen upon the right method, and has not labored in vain.

A lady said of her favorite preacher, "I like to hear Mr. R. preach. He makes things so plain that I can always remember the whole sermon when I get home." "It was the preacher's remarkable skill in stating the divisions of his discourses that made them so easy to be remembered." (Hogg's Homiletics). John Bright said of his own oratory, "I hold my course from headland to headland through the great seas." "Divisions are the headlands by which the practiced and skilful speaker holds his course through the great seas of thought" (Pattison's Making of the Sermon). I know it is easy to put up cheap sneers at "the bones of skeletons," but Phillips Brooks well said, "The true way to get rid of the boniness of a sermon is not by leaving out the skeleton, but by clothing it with flesh." His own masterful ministry was proof of his wisdom.

III. IT IS PROPER TO ASK HOW DIVISIONS SHOULD BE USED.

1. Should they be made distinctly manifest? We answer emphatically, CERTAINLY THEY SHOULD. Not to do so would largely destroy their value, especially to the hearers. They should be kept clearly and plainly informed as to what point the preacher is discussing, what phase of truth he is elaborating, what problem he is solving, what motive he is urging, or what difficulty he is clear-

ing up. What conceivable end can be subserved by keeping the audience in the dark about the preacher's aim, or what objective he has in view, or what he is talking about?

It is wisdom in an orator to take the audience into his confidence at the very outset and let them know the purpose of his address. It stimulates their interest to watch his discussion, step by step, and measure his skill in reaching his end.

2. The announcement of each separate head should be made in the most brief and lucid language possible, so as to be easily grasped and surely remembered. Of all parts of a public address, these should be the most simple and plain. In our boyhood, the theorems of geometry were first stated in terse and exact language, and then proved. We have ever found a better way for

the preacher to handle his sermons. So, do not strain to invent any new fad or fashion. State your division and then discuss it; and so on to the end.

3. Do not allow yourself to be cramped by any prevalent fashion about the number of divisions your sermons shall have. Two main divisions, helped by subdivisions, might be enough for some texts. F. W. Robertson often found it so. Others will demand three or four. Other texts still may require for ample development five or six. Be not trammelled by any custom. Use sanctified common sense and develop your text with sufficient fullness so that it will cause men to know the mind and will of God, and bring them to His feet in reverent submission and adoring worship.

HINTS TO FISHERMEN

By C. E. CORNELL

KEEP A-GOIN'

If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Tain't no use to sit an' whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'—
Keep a-goin'!

When the weather kills your crop,
Keep a-goin'!
Though 'tis work to reach the top,
Keep a-goin'!
S'pose you're out o' ev'ry d'me,
Gittin' broke ain't any crime;
Tell the world you're feelin' prime—
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild birds on the wing,
Hear the bells that sweetly ring,
When you feel like singin', sing—
Keep a-goin'!

—FRANK L. STANTON.

LITTLE FOXES

When there are little contentions in a church—little cliques, little differences that ought to be patched up, or gotten out of the way—they are generally right in the way of the spirit of revival. The Holy Spirit does not seem to be pleased and He will not manifest Himself in any sweeping

manner. The channel must be clear of all the rubbish, before He can work and *pour out* His blessing upon the people.

So many little hindrances get in the way. Differences of opinion, wanting our own way, not willing to compromise a little self-importance, stubborn, would just as leave not speak to certain ones, wrongs of the past. Brethren getting together, being big enough to overlook a seeming slight, never mind how it hurts, help to get the channel clear. When all is just right, the blessed Holy Spirit will come, and come graciously. Who is in the way? Maybe the preacher, maybe the people.

DR. MAYO ON SPIRITUALISM

According to Dr. William J. Mayo, chief of the Mayo Clinic staff at Rochester, Minn., man gains 95 per cent of his mental powers through sight. This is especially true in respect to obtaining accurate knowledge. When a person attends a spiritualist seance in a darkened room, says the famous physician, he surrenders at least 95 per cent of his ability to see and appreciate exactly what happens.

"The investigating spirit of man leads him into dark places," asserts Dr. Mayo. "When he goes into dark places—such as a spiritualist's seance—without a light, and those seances are always conducted in darkness, a man goes deprived of his chance of the means of obtaining information, the

eye. Under such situations in the dark the scientist is as likely to be led astray as anyone else.

"Many men of great scientific attainments, of whom Sir Arthur Conan Doyle is an example, start to investigate spiritualism. They attend a seance in a darkened room wherein they surrender 95 per cent of their intelligence so far as obtaining knowledge of the truth is concerned. They remain there in the dark, expectant, until their nerves are jumpy. And they imagine they have the same means of investigation that they have in their laboratories. They haven't as much chance to detect fraud in that darkened room as a hound dog would have. The hound dog could detect something by his sense of smell. The faker in those seances has less than five per cent of the intelligence to combat there in the dark. And out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crookes and Sir Oliver Lodge to become propagandists for spiritualism." —*The Pathfinder*.

DRIVE YOURSELF TO PRAYER

The present day demands on the preacher are tremendous. They very often cut short his study, meditation and prayer. But a preacher cannot get through without much prayer. He must plan to pray, he **MUST** pray. Often, one must drive himself to prayer. The preacher must make his circumstances and control them. He must shape everything toward prayer. A praying preacher is bound to win. Pray, my preacher friend, **PRAY**.

BLOOD DESTROYING POISONS

The most effective way of introducing a poison into the blood is by inhalation. For this reason this mode of producing anæsthesia is employed in surgery. The delicate membrane, separating the blood in the lungs from the air inhaled, readily admits an interchange of gases. It permits carbon dioxide and other gases harmful to the body to pass off and takes on life giving properties inhaled as readily. Most of these poisons are again given off. They injure only while within the body. An opportunity is afforded for nature to recover from the effects, after it is eliminated. This is true of alcohol. It is not so with tobacco smoke. Nicotine is the more difficult for the blood to give off. It has a tendency to accumulate within the body tissues. Nicotine is a more subtle poison than alcohol. The injury resulting from it is greater. It is more deadly than strychnine. It requires a half to two grains of strychnine and a trifle more than this of morphine to kill an adult. But one-fifteenth of a grain of nicotine has been known to kill an adult, and one-seventh of a

grain is always fatal. Another poison found in all tobacco smoke due to incomplete combustion, known as carbon monoxide, is more difficult still for the blood to give off—carbon monoxide enters into a chemical or fixed composition with the haemoglobin of the blood, thus destroying the function of the red blood cells and lessening oxygenation. The result is degeneracy of the tissues. —*The Shield*.

GOING AFTER SOULS

H. G. Trumbull, the former editor of the *Sunday School Times* for forty years, made it a point throughout his eventful and useful life to talk to individuals about their souls. He was successful in winning many, who, afterward became very efficient Christians. He persistently followed this course, and God signally blessed him. A preacher has a rare opportunity to do this kind of work, especially among business men and others. We do not seem to be getting very many new people into the churches, why not go out and get them? Personal work pays large dividends. "He that winneth souls is wise."

A PRAYER IN VERSE

Make me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.

—MARY CAROLYN DAVIES, in *The Postal*.

METHODISM'S SPIRITUAL REBIRTH

A special Evangelistic Committee composed of seven bishops of the Board of Bishops of the Methodist Episcopal Church, have recently issued a heart-rending appeal to the people called Methodists. Here are a few extracts from this very important address.

"The spiritual miracle of the new birth occurs far too seldom within our borders."

"Christ is virtually ignored as a divine Redeemer from every sin."

"Sin has been largely banished from our vocab-

ulary, because it has been exiled from our experience."

"Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer."

"We are endeavoring to usher in the reign of God in a prayerless church."

"Altars of prayer have disappeared in the overwhelming majority of our Methodist homes."

"The restoration of the family altar in every Methodist home should be sought as a necessary part of a spiritual rebirth in our churches."

"We fervently plead with the pastors of Methodism to place the major emphasis of their preaching on the necessity of the new birth."

EARLY CHARACTERISTICS OF GERMAN METHODISTS

Bishop Rudolph Dubs of the Evangelical Association, in a very interesting address before the New York preacher's meeting—twenty-five or thirty years ago—said that there were but two copies extant, so far as he knew of the German translation of the Methodist Discipline published in Lancaster, Pa., in 1808. Since Bishop Dubs made the above statement, two other copies have been found.

The book contains an original preface in which it refers to the fact that the Methodists are a sect everywhere spoken against, and that many well-meaning people are caught by these snares of Satan and kept from the truth. To counteract these misrepresentations this book is set forth. The preface contains these remarkable statements: "The ministry of this church consists not of learned, but of converted preachers. Worldly learning, even under the name of God's learning, does not here come into consideration. Fishermen and publicans, if the Lord calls them, and if endowed with divine wisdom only, which is His gift, are the apostles of this church." The preface also says that the regular preachers are like the apostles constantly traveling, that the great blessing of the Lord has been upon this peculiar feature. "One of the distinctive traits of this church as compared with others is the greater liveliness in its exercises of worship." Some object to this, but we cannot see how we can suppress the glad expression of our joy, when God pours His love into our hearts. The loudest shouting and rejoicing are all too quiet to worthily praise the great Blessor of souls. The preface refers likewise to class meetings, and closes with the appropriate invitation: "Come, then, and see! The Lord open thine eyes, that thou mayst see!" It is interesting to know that Asbury circulated this German edition of the Discipline far and wide, and it

had much to do in predisposing the Germans to receive the gospel at the hands of the brave itinerants, and thus building up one of the finest types of Christianity—that of German Methodism in its various branches—ever known since the apostles' time.

MY MOTHER'S FAITH

The fire upon the hearth is low,
And there is stillness everywhere,
And like winged spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."
And somehow, with that little pray'r
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
And as I hear my child's amen,
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.
Oh, for an hour in that dear place—
Oh, for the peace of that dear time—
Oh, for that childish trust sublime—
Oh, for the glimpse of mother's face!
Yet as the shadows round me creep;
I do not seem to be alone—
Sweet magic of that treble tone
And "Now I lay me down to sleep!"

—EUGENE FIELD.

THE TEST OF RELIGION

A secular editor of a great daily has this to say: "The supreme test of religion in one's life is—living it. The one who constantly lives his or her religion, needs to make no loud professions. A religion lived, is a religion known of and respected by men. But the one who professes to be religious and yet does not back up the profession, does not convince his or her fellowmen of sincerity. Religion, after all is more a matter of believing and of doing rather than blatant professing and loud protestations of piety. The Pharisees, of Christ's day, were past masters in this high-note professing. They were as "sounding brass and tinkling cymbals." And Christ denounced them as hypocrites."

Living religion is always expected. But there is a place for humble profession. The Psalmist said: "I will make my boast in the Lord, the humble shall hear thereof and be glad." A religious testimony is always convincing and uplifting. Profession without life has no weight. Life must be consistent with profession and profession with life. There is a place for both. One does not merit being termed "blatant" because he makes his boast in the Lord.

IS PROHIBITION A SUCCESS?

Here are some facts and figures given side by side in the "deadly parallel" which will assist any candid man to answer the question.

BEFORE PROHIBITION

There were 177,790 licensed liquor saloons, many of them selling illegally after hours, and to minors and drunken persons.

Every year 1,247 breweries made 2,000,000 gallons of beer.

In 1917, for example, 507 distilleries were producing 286,085,463 tax gallons of distilled spirits.

Drinking was made easy, cheap, and inviting.

The alcoholic death rate yearly was 5.8 in 100,000.

The average annual death rate was 13.92 per 1,000.

Each year 1,250,000 drunkards were arrested; but only 20 per cent of public drunkards were placed under arrest.

County jails were crowded.

There was a constantly rising penal ratio.

Alcoholic insanity wards were full.

Delirium tremens wards were full.

Saloons on valuable property decreased the value of neighborhood property.

The poorly paid workers lived in slum dwellings.

Brewery and distillery corruption perverted politics, boycotted business, and threatened courts.

Many times the amount received from liquor licenses was spent to care for drink-caused crime, pauperism, and insanity.

Saloons diverted more than \$2,000,000,000 annually from legitimate trade.

Industrial production was checked by "blue Mondays," drink-caused accidents, and inefficient drinking workers.

Home building was checked; homes and hearts were wrecked when the saloon took its royal percentage of earnings,—the margin between actual needs and total wages.

Protection of law was given to the debasing, wrecking, ruining traffic.

Salvation Army records show that 50 per cent of those who came to them for relief were drink addicts.

Help was frequently asked for children who had fallen from fire escapes, or for infants who were smothered on account of drunken parents.

AFTER PROHIBITION

There are no licensed saloons today. "Speak-easies" exist, as criminal and indecent as they were in license days.

No breweries are lawfully running; 438 cereal plants produce 151,606,909 gallons of non-intoxicating drinks.

No distilleries are legally operating. Smuggling from Great Britain and Canada is greatly reduced of late.

Drinking today is costly, difficult, dangerous.

The alcoholic yearly death rate is from 1.1 to 3.2 in 100,000.

The average annual death rate is 12.37 per 1,000.

There are more than 350,000 fewer arrests for drunkenness annually.

There are 200,000 fewer county jail commitments. Many jails are now empty.

There is a decrease of 5.8 per 100,000 in penal ratio in the last Federal criminal census in 1922.

Alcoholic insanity is decreased two-thirds.

Very few now exist.

Realty value of former saloon cities is trebled, and neighborhood values are doubled.

There is an increase of 51 per cent of home building for workers in 1924.

There is less corruption in politics and business, but still reaching officials though in a less degree.

Liquor criminals, through fines, pay the cost of their own detection, prosecution, and imprisonment.

Retail trade, savings banks, and insurance companies profit from saloon closing.

Industrial production is speeded, accidents are lessened, efficiency is increased, and strikes are fewer.

Home building has increased 152 per cent, while purchases of small homes have trebled. Building and loan assets have doubled in five dry years.

The drink traffic of distillery, brewery, and saloon is outlawed.

Only one per cent of the cases that come to them are traceable to drink.

Applications for relief are reduced 50 per cent; and children who come to the day nurseries and kindergartens are better fed, better clothed, healthier, happier, more teachable.

HOMILETICAL

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 1.

TEXT: Heb. 6:1.

I. INTRODUCTION.

There are *four* important points to be considered.

1. Christ commands to be perfect. Matt. 5:48.
2. All Scripture points to perfection. 2 Tim. 3:16.
3. The true commission of every preacher. Eph. 4:11-13.
4. A provision of the atonement. Heb. 7:19, 25.

II. SCRIPTURAL TERMS.

1. Perfect Love.
2. Perfection.
3. Sanctification.
4. Holiness.

These terms are predicated of Christian character under the operation of grace—or to be free from all sin. They occur in the Bible over 320 times.

III. TWO CLASSES NAMED IN THE CONTEXT.

1. Children—babyhood—milk.
2. Adulthood—meat—teachers.

IV. "GO ON 'UNTO' PERFECTION."

1. To maintain any degree of grace, advancement must be made.
2. We must reach the goal.

V. WHAT IS EXCLUDED.

1. Christian Perfection does not exclude error, ignorance and infirmities. Wesley says: "The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance, and error, and a thousand other infirmities." (See quotation on "Infirmities," Wesley's Sermons, Vol. 1, page 357).

VI. THE GRAVE PERIL OF NOT GOING ON.

See Wood's "Perfect Love," page 217.

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 2.

TEXT: Psalm 37:37.

I. REVIEW THE FORMER SERMON.

II. MR. WESLEY'S PHRASE.

"Both gradual and instantaneous."
Elucidate this phrase.

III. CHRISTIAN PERFECTION AND "GROWTH."

1. Those enjoying perfect love grow far swifter than they did before. Rapid development.
2. The heart soil—love.
3. No hindrances to faith, joy and peace.

IV. "MARK THE 'PERFECT' MAN."

1. Compare him with the "upright."
2. His end—"peace."

Illustrations:

"I could never have believed," said a dying saint, "that it was so delightful a thing to die, or that it was possible to have such views of the heavenly world as I now enjoy."

The memorable Melancthon just before he died chanted in his sleep the words, "I will not any more eat thereof until it be fulfilled in the kingdom of God." He seemed restless, and on being asked by one near him, whether there was anything more to be desired, replied, "Nothing more, unless it be heaven."

Wesley said: "Our people die well."

CHRISTIAN PERFECTION

By C. E. CORNELL

No. 3.

TEXT: Ezek. 36:24-29.

I. A BRIEF REVIEW OF THE TWO FORMER SERMONS.

II. THE TEXT—PROPHECY—MEANING.

III. IMPORTANT QUESTIONS AND THEIR ANSWERS.

1. The standard is too high.
2. There are none perfect; show us a perfect man. Get the blessing and then look in the looking-glass.
3. If one is perfected in love—all sin eradicated—such an one does not need the atoning blood any longer?

Those who are cleansed feel the need of Christ the most. Christ does not give life to the soul separate from, but in and with, Himself. "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me: without [or separate from] me ye can do nothing."

IV. INVOLUNTARY TRANSGRESSIONS AND SINLESS PERFECTION.

See Wesley, "Plain Account," page 43.

If two perfect Christians have children, how

could they be born in sin, since there was none in the parents?

Sin is entailed upon the race by our first parents. "In Adam all died." By the disobedience of one, all men were made sinners."

An illustration from nature: Grafts on a crab stock will bear excellent fruit, but plant the seed of this fruit and they will produce the poorest kind of crabs.

EASTER SERMON

By C. E. CORNELL

TEXT: "That I may know him, and the power of his resurrection" (Phil. 3:10).

I. THE HISTORIC FACTS OF THE RESURRECTION.

1. Seen of the apostles during 40 days.
2. The 3,000 converts under Peter's preaching.
3. About 500 brethren, a greater part of whom remained, when Paul wrote his first letter to the Corinthians. The book of Corinthians is genuine and authentic. Scholars agree.
4. The four evangelists.
They substantially agree

II. SOME OBJECTIONS TO THE RESURRECTION.

1. The resurrection was not sufficiently public. He ought to have left his grave in the sight of a specially appointed commission. Unbelievers would not have known Him.
2. He did not die on the cross. He just swooned away. Of course there was no resurrection. He just recovered consciousness. *The evangelists say He died.*
Illustration: Suppose he was living when taken from the cross. He must have been suffocated by Joseph of Arimathea and Nicodemus when they embalmed Him. They rubbed 100 pounds weight of myrrh and aloes on the surface of His body, and they bound bandages tight around each of His limbs, and His head, and His body, before they laid Him in the grave.
The Jews sealed and guarded the tomb. The Roman guard as a witness. *Anything to get rid of the supernatural.*

III. THE RESURRECTION THE GREAT FUNDAMENTAL DOCTRINE OF THE BIBLE.

1. Jesus himself staked His whole claim on His resurrection.
2. Paul's whole gospel a gospel of a risen Savior.

IV. BUT HOW CAN IT BE?

1. Mysteries around the resurrection that cannot be explained. Who can unravel the mysteries of nature? The vast variety of flowers. No two leaves alike.

No two individuals just alike. Who puts the perfume in a rose leaf? The blackberry? The watermelon?

Another objection. The body may be scattered.

2. The body changes every seven years.
3. A man dies; plants take up parts of his body; animals eat the plants, and other men eat the animals. Now, to which body will belong these particles of matter?

I answer: "All that are in their graves shall come forth."

Illustration: "One of Farraday's workmen by accident dropped a valuable silver cup into a strong acid bath, in which it was presently dissolved. Farraday cast in another acid which precipitated the silver, though in a shapeless mass. But in a few days a silversmith had refashioned it, and made it more beautiful than before. *God's chemistry is as perfect as Farraday's.*"

V. "KNOW HIM."

1. Pardoned.
2. Sanctified wholly.

VI. THE RESURRECTED BODY.

1. A glorious body.
2. An immortal body.
3. A powerful body—unconquerable for evermore—never tired.

VII. THE FINAL TRIUMPH.

Illustration: A century ago an infidel German princess on her death-bed, ordered her grave to be covered with a great granite slab, and around the grave blocks of solid stone, and the whole be fastened together with clamps of iron, and on that stone these words should be chiseled: "This burial place purchased to all eternity, must never be opened." A little seed—an acorn was buried with the princess. It grew, etc.

In every grave on earth's green sward is a tiny seed of the resurrection life of Jesus Christ, and that seed cannot perish. It will germinate when the warm south wind of Christ's return brings back the springtime to this cold, sin-cursed world of ours.

THE UNHIDDEN CHRIST

By ARTHUR F. INGLER

TEXT: Mark 7:24.

I. WHO COULD NOT BE HID!

1. There are some persons in the world who cannot be hid: by birth, by inheritance, or by their talents they come to the front.
2. Christ was the son of a village carpenter,

a poor and despised Nazarene; yet He could not be hid.

3. Christ as God so mysteriously incarnated could not be hid.
4. The Divine Loaf, the bread of life, could not remain hidden.
5. As the Gift of God to a starving world He could not be hid.
6. As the Light of Men, He could not be hid, else the world must remain in darkness.
7. The botanist will proclaim Him the Rose of Sharon and the Lily of the Valley.
8. The geologist will declare Him to be the Rock of Ages.
9. The builder will choose Him as the Chief Cornerstone.
10. The astronomer will discover Him to be the Bright and Morning Star.
11. The bride will dote on him as the chief among ten thousand and the One altogether lovely.

II. WHY HE COULD NOT BE HID.

1. Because of Old Testament prophecy. (Luke 24:25-27).
2. Because of His innate glory (Witness His transfiguration).
3. Because man's great need will seek Him out.
4. Because earnest faith will always lead to Him.
5. Because true love will always find Him.
6. Because His own goodness will expose Him.
7. Because His true disciples will make Him known.
8. Because He had gifts for men (1 Cor. 1:30; see also 1 Cor. 12:4-11).

III. WHEN HE COULD NOT BE HID.

1. When in the bosom of the Father. (John 3:16)—Love gave and revealed the only begotten Son.
2. When at the age of thirty years,—the age when the priest was anointed for service. When at the Jordan Jesus presented Himself to John for baptism.
3. When in the house mentioned in our lesson. No house big enough in which to keep Him hid. No world large enough to conceal Him.
4. When in the tomb. Death and the grave could not keep Him from His disciples, nor from His heavenly Father, nor from the angelic hosts around the throne.

IV. TO WHOM COULD HE NOT BE HID?

1. To all those who sought Him (Jer. 29:13).
2. He cannot be hid in those who find Him. Examples: Bunyan, Wesleys, Carey, Moody, Bresee, et al. Eminent goodness

will out—neither men nor devils can keep it under a bushel. If you are a Christian, your friends and neighbors will see Christ in your conversation and conduct. He will be discovered in your choice of books and papers, and in the company you keep.

3. He could not be hid from the heathen. The Scripture lesson before us reveals the only time in Christ's ministry when He went outside of Palestine in His journeys into the borders of Tyre and Sidon, and, when that people found Him there, a poor woman pled with Him to heal her daughter. He could not be hid and soon liberated the demonized girl.
4. He will not be hid in the judgment from the unbelieving world (Rev. 1:7).
5. To the saints, He will not be hid when He comes in His glory (Acts 1:11. Rev. 22:4).
6. Christ will not be hid to the dead, small and great.—John 5:28, 29, and Rev. 20:12.

APPEAL: My friend, is Christ hid from you today? If so, you are now a lost soul. Your sins have hid His face from you. I beg you to repent and trust His mercy.

Christian friend, was there ever a time when Christ was more clear to your soul than now? Has the darkness of the world hid Him from you? Has your disobedience clouded your vision? Have foes or friends come between you and Christ and eclipsed Him? Seek Him at once while He may be found; call upon Him while He is near.

LIFE AND GODLINESS

By A. M. HILLS

TEXT: 2 Pet. 1:3, "His divine power hath given unto us all things that pertain unto life and godliness."

Some people are cursed by the gifts given them. Their benefactors leave them wealth and estates and station, and it ends in ruin. But God's gifts "make rich and add no sorrow."

I. WHO ARE THE "Us"?

The apostles and "all that have obtained like precious faith with us" (v. 1). So this is a message to all believers.

II. THE APOSTLE is writing about two kinds of Christian experience: viz. "Life" and "Godliness."

1. "Life." The sinner has no *spiritual life*. In the sight of God he is "dead in trespasses and sins." By regeneration (not baptism) he is born into a *new life in Christ*. This is a necessity. "Ye must be born again" (John 3:3-7). How? (John 3:16. Acts 16:31. Gal. 2:20 R. V.).

2. "Godliness," i. e., God-likeness, sanctifica-

tion. This means to be free from depravity—the inclination to and relish for sin. The negative sin of this experience is *cleansing, purging, the removal of the inborn corruption* of our nature.

The positive side, which follows the cleansing, is—

(a) *Being filled* with the Spirit. Eph. 5:18.
 (b) Being empowered for service. Acts 1:8 and Acts 2:37-41.

(c) Being like God. 1 Pet. 1:15-16. Partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Pet. 1:4.

III. THE POSSIBILITY OF THIS CANNOT BE QUESTIONED.

At the first thought, it all seems incredible, and only a mockery of our misery and longings, *too good to be true*.

But no. The text tells us that "*his divine power* hath given to us" *all things that pertain to a life of holiness and power—Godlikeness*.

If these encouragements were based upon our *human littleness* and *moral frailty* it *would* be impossible. But they are all based on *God's omnipotent power*. *He gives everything necessary!*

1. Christ *died* that we might be sanctified (Heb. 13:12; Eph. 5:25-26).

2. He *calls* us to the blessing (1 Thess. 4:7; 2 Thess. 2:13-14).

3. He *baptizes with the Holy Spirit* (Matt. 3:11; Acts 15:8-9).

4. It is *God's will* (1 Thess. 4:3).

5. Christ *prayed* for it (John 17:17).

6. He is *faithful* to do it (1 Thess. 5:24).

7. He is *able* to do it (Heb. 7:25 and Eph. 3:20).

It is all of God, and perfectly possible, and too good not to be true.

If it is *our will* as well as *God's will*.

We can have it.

Who will have *as a gift* "all things that pertain to life and godliness"?

SANCTIFICATION AND FRUITFULNESS

By A. M. HILLS

TEXT: John 15:1-15; "I am the true vine . . . ye are the branches. Every branch in me . . . that beareth not fruit he taketh away: Every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

This is one of many beautiful figures that represent the intimacy and importance of our relationship to Christ, and the condition of fruitfulness.

I. NOTICE, THAT APART FROM CHRIST WE HAVE NO SPIRITUAL LIFE AT ALL.

Give up Christ's supernatural birth, deity, atonement, resurrection and ascension, as Modernists are doing, and we are practically separated from Him—like a dead and cast-off branch, fit only for

eternal burnings. "Abide in me" or perish! Christ is everything or nothing to a guilty soul.

II. "IN CHRIST" BY A VITAL RELATION AND UNION, WE CAN BEAR FRUIT.

Without this blessed abiding in Him spiritual fruitfulness, as God sees it, is impossible. Multitudes of professors of religion are endangering their eternal future by their lack of fruit bearing. But if the divine life of Christ is pouring through them, as the sap of the vine is pouring into the branches, they *can bear fruit* if they will. Not to do so is wilful sinning, and exceedingly perilous!

III. OUR FRUITFULNESS LARGELY DEPENDS ON OURSELVES.

It depends on whether we draw largely from Christ, or not,—our condition of heart, our being linked up with God, and our passion for souls. The context mentions four relationships to Christ the Vine:

(1) A lack of relation which results in "no fruit."

(2) A commonplace relation which gives "some fruit."

(3) A more intimate relation which produces "more fruit."

(4) A more perfect relation still which brings "much fruit."

This latter class specially "glorifies God." v. 8. He has therefore set His heart on having all bear "much fruit." What a spur to holy enterprise!

IV. "EVERY BRANCH THAT BEARETH FRUIT. HE CLEANSETH IT." R. V.

Whom? The disciples who are already *branches*, who have union with "The True Vine," who already have life and are bearing fruit. But to such useful Christians God gives another "cleansing blessing," viz., *sanctification*, that they may bear "more" and "much fruit." Dr. Pearson told a convention of ministers that since he had received the "Second Blessing"—the Baptism of the Holy Spirit, he had won more souls in eighteen months than in the previous eighteen years. Twelve times as useful as before! Probably Wesley's influence was increased a hundred fold; and possibly a thousand fold.

Result:

(1) Multitudes saved and the kingdom spread.

(2) God more glorified.

(2) Power in prayer and great usefulness. v. 16.

(4) Fulness of eternal joy. v. 11.

SALVATION FROM START TO FINISH

By WILLIAM HESLOP

TEXT: "Be fruitful and multiply and replenish the earth and subdue it" (Gen. 1:28).

1. Holiness.—"In the beginning God" (Verse 1).

2. Sin.—"and darkness" (Verse 2).

3. The Holy Spirit—"And the Spirit of God moved," (Verse 2). The word "moved" in this text suggests the attitude of a dove brooding over or on its eggs or that of a hen sitting on and covering the eggs waiting for life. The Holy Spirit moves on the darkness and sin of man's heart seeking to bring life and light.
4. The Word of God—"And God said" (Verse 3).
God began everything out in holiness.
Man sinned and fell.
The Holy Spirit immediately begins to move and brood over man's heart.
God speaks and through these two channels:
(a) The Word of God.
(b) The Spirit of God.
Man may be brought back again to holiness.
5. Light—"Let there be light" (Verses 3-5). When the Holy Spirit begins to move and the Word of God is made known there is always light. Conviction seizes the heart.
6. Division or Separation—"God divided" (Verses 6-8). After conviction there comes separation. If light is followed there will be division and separation.
7. Resurrection—"Let the dry land appear" (Verses 9-10). The earth shoots up out of the waters of darkness that had engulfed it so long and when God speaks and the Holy Spirit works and light is followed there is a spiritual resurrection into newness of life. "Ye must be born again."
8. Fruitfulness—"Let the earth bring forth grass . . . seed . . . fruit" (Verses 11-13). "The fruit of the Spirit is love, joy, peace," etc. "Every tree that bringeth not forth good fruit is hewn down." "Herein is my Father glorified that ye bring forth much fruit." Fruit. More fruit. Much fruit. John 15.
9. Shining—"Let there be lights . . . to give light upon the earth" (Verses 14-19). "Let your light so shine." "John was a burning and a shining light." We ought to be LIGHT BEARERS. "I am the light of the world," i. e., Sun. "Ye are the light of the world," i. e., moon.
The Moon—
The moon gets its light from the sun, receives to give.
Gives its light at night (darkness).
Its place is in the heavens.
It cannot always be seen there, however, the earth gets in the way.
10. Holiness—"Man in our image and our likeness" (Verses 26-27). The Spirit of God and the Word of God have accomplished the purpose of God, i. e., holiness. "Be ye holy for I am holy." "Without holiness no man shall

see the Lord." This is always and ever the plan and purpose of God. God is holy. Christ is holy. The Spirit is holy, the Word is holy. Heaven is a holy place. Holy angels will sing holy songs in that holy heaven and if we hope to enjoy such fellowship in such a place we must be holy.

Back to the Text.

1. Be fruitful. "Perfect love, perfect peace, perfect joy," etc.
2. Multiply, i. e., "Make disciples of all nations." God's plan is to fill this globe with holy men and holy women. His plans are at present hindered and for a time thwarted, but the plan and purpose is just the same and God will yet have His way. It is our business now to seek to fill the earth with holiness unto the Lord. "Multiply."
3. Subdue—In heaven gold will be under our feet. This is the proper place for it now. Unfortunately most people have lands, houses, business, home, money on top of them. The Word of God says "subdue." "All things in subjection."
"And God blessed them and God said unto them, be
(a) FRUITFUL and
(b) Multiply and
(c) Replenish the earth and
(d) Subdue it and have
(e) Dominion over it. . . .
"To him that overcometh will I grant to sit with me on my throne."

THE ROYALTY OF MOTHER

By L. T. CORLETT

TEXT: "Go forth, O ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him" (Songs of Solomon 3:11).

I. INTRODUCTION.

- (a) Various ideals of success today but most of them leave mother out.
- (b) The text reveals mother in a position of honor—that of placing crowns.
1. Indicating prophetic and regal standing.

II. THE CROWN MOTHER GIVES.

A. The crown of character.

1. Children are generally echoes of their parents.
(a) Sir Walter Scott's mother was a superior woman and a great lover of poetry and painting.
- (b) Byron's mother was proud, ill-tempered and violent.
- (c) Lord Bacon's mother was a woman of superior mind and deep piety.

- (d) The mother of Nero was a murderess.
- (e) The mother of Washington was pious, pure and true.
- (f) The mother of Matthew Henry was marked by her superior conversational powers.
- (g) The mother of the Wesleys was remarkable for her intelligence, piety and executive ability.
- (h) It will be observed that in each of these examples the child inherited the prominent traits of the mother.

2. Mother's sympathy, ideals, love, tenderness, modesty and religion will be unfolded in the character of her children.

- (a) God's gifts are not hereditary but example goes a long way.
 - 1. If the father or mother or both be real Christians, gentle, kind, reverent, and pure, the children grow accustomed to these graces and will desire them in their lives.

B. A crown of industry.

- 1. One has said that mothers have won more battles with the needle than men have with swords.
- 2. Mother's patience in toil, cheerfulness in hardships, tenderness in sickness and honesty in everything will be reflected in the lives of the children.
- 3. Mother's resourcefulness has inspired many a person to success.

C. We call him great who builds a great cathedral—Mother builds character and great lives.

- 1. With her godly life she paints on the soul canvas the beauty and strength of Christ.

III. PRESENT CONDITIONS DEMAND GREAT MOTHERS.

A. Present degeneration of ideals and standards is a challenge to mothers to stem this condition.

Lord Shaftesbury said, "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months."

"Rightly to train a single youth is a greater exploit than the taking of Troy."

- B. The country is going to be conquered by a great army of children and they are going to get their training in the home.
- C. Parents who live so as to command and demand the respect and honor of their children leave a "goodly heritage" to their offspring.
 - 1. The command to "honor thy father

and mother" carries with it a promise of long life.

- 2. Dishonor to parents is accompanied with a curse (Prov. 30:17).

D. Lord, give us more godly consistent holy homes.

FIVE NIGHTS FROM THE BIBLE

By R. W. HERTENSTEIN

- I. OUT OF THE NIGHT CAME DEATH TO BEL-SHAZZAR.
- II. OUT OF THE NIGHT CAME ETERNAL NIGHT FOR JUDAS.
- III. OUT OF THE NIGHT CAME DELIVERANCE AND REDEMPTION AT BETHLEHEM.
- IV. OUT OF THE NIGHT CAME NICODEMUS, A SEEKER FOR TRUTH.
- V. OUT OF THE NIGHT CAME SALVATION FOR THE JAILER.

A DETERMINED SOUL

By R. W. HERTENSTEIN

TEXT: Mark 10:47.

- I. CONDITION OF THE MAN.
 - 1. Blind.
 - 2. Bankrupt.
- II. POSITION OF THE MAN.
 - 1. Sat.
 - 2. Out of the "way" of Jesus.
- III. HINDRANCES OF THE MAN.
 - 1. People—Those who ought to help.
 - 2. Many.
- IV. MANNER OF SEEKING.
 - 1. Addresses Jesus directly.
 - 2. Addresses Jesus earnestly.
- V. MANNER OF APPROACH.
 - 1. Rising.
 - 2. Casting away his garments.

RESULTS

- 1. What—Sight given.
- 2. When—Immediately.
- 3. How—By faith.
- 4. Where—In the way.

IN THE VALLEY OF DECISION

By A. M. HILLS

TEXT: Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision (Joel 3:14)!

The Will is the "ego"—the real self. The kingly faculty that brings things to pass. The most like God. Man is not the helpless victim of motives; as a mistaken theology teaches. There is no "moral inability." He is not the helpless slave of *inclinations, desires, appetites, impulses, environments*. He is endowed with *reason, conscience and will*, like God himself.

Binney's and Steele's Theology: "Though man is fallen and sadly depraved so that there is in his nature a strong tendency to sin, yet does he re-

tain the God like attribute of freedom. In every volition of a moral nature he is free to will the opposite."

No decree of God, no chain of causation behind his will, no combination of elements in his constitution, compels his moral acts.

The gracious aid of the Holy Spirit is only suasive, not necessitating (Acts 7:51; Eph. 4:30; 1 Thess. 5:19). The moral nature of man is a self-determining original cause, himself uncaused in his volitions. He is a new and responsible fountain of causation in the universe. The will, then, or man by the use of his will, decides his character, and shapes his eternal destiny.

I. CONSIDER THE PRONENESS TO MORAL INDECISION.

Men decide about everything else, but in spiritual matters they drift.

They purposely remain undecided between:

Righteousness and sinfulness,
Godliness and worldliness,
Christ and Satan,
Heaven and hell.

II. CONSIDER THE FOLLY AND PERIL OF SUCH INDECISION.

Examples:

A ship drifting—no man at the wheel, no port in view.

A sick man making no choice of doctors.

A man in a burning house, undecided about the way of escape—stairway or window.

The mongrel Samaritans "feared God and served idols."

Rufus, a Saxon ruler, painted Jesus on one side of his shield, and the devil on the other with the inscription, "I am prepared for either!"

III. INDECISION IS FATAL DECISION.

Example: A man on a sinking ship, undecided whether to take the life boat or not.

So souls stand starving and thirsting in presence of the Bread of Life, and the Water of Life, and the blood that cleanses. Undecided.

Decision ennobles and saves.

Examples:

The three Hebrew children: "Our God whom we serve is able to deliver us: but if not, O King, be it known unto thee, we will not serve thy gods, nor worship the golden miage which thou hast set up."

John Huss, offered a pardon if he would speak one Latin word, "Revoco," "I recant," cried out, "I am ready for the flames."

The sublimest moment in Martin Luther's life was when he was made the same offer, and he made the historic answer: "You must prove to me by the Word of God that I am wrong, or here I stand. I can do no other: God help me. Amen!"

IV. GOD SOMETIMES BRINGS MULTITUDES TO THE VALLEY OF DECISION.

Examples:

Moses and the Israelites on the borders of Canaan, and the nation decided wrong and did not enter in.

El'ijah at Carmel.

Martin Luther called the people to justification by faith.

Wesley called believers to sanctification by faith.

V. SOME DAYS MAY BE PROPERLY CALLED "THE DAY OF THE LORD IN THE VALLEY OF DECISION."

1. When the convicting power of the Holy Spirit is on the people.

2. When under the power of the Holy Spirit many are getting saved and sanctified. Such scenes put a whole community in the valley of Pentecostal decision.

The scene will change: Another valley of decision! A throne will be set. The dead and the living will be marshalled, saints and sinners, angels and demons. Jesus will take the throne. At sight of His ineffable love and holiness the good will be drawn by irresistible attraction. The wicked will flee with irresistible repulsion. It will be an instant of irrevocable decision to eternal destiny. *O decide now* for Christ and holiness! *Decide Now:* and be ready *then* for the decision of that Great Day.

GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"In the beginning God . . ." (Gen. 1:1). Theme: God First in Everything.

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Theme: Marks of the Sons of God.

"Follow peace with all men, and holiness with-out which no man shall see the Lord" (Heb. 12:14). Theme: The One Condition of Seeing God.

"If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). Theme: Our Great Foundations.

"And Jacob waked out of his sleep and he said, Surely the Lord is in this place . . . This is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17). Theme: The Inescapable Glory of God.

"Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19). Theme: The Temple of the Holy Spirit.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Theme: The Condition of Forgiveness.

"But ye shall receive power, after that the Holy

Ghost is come upon you" (Acts 1:8). Theme: The Dynamite of the Spirit.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Theme: Our God is Able.

"Let the saints exult in glory: let them sing for joy upon their beds" (Psa. 149:5). Theme: A Song in the Soul.

"I know not . . . God knoweth . . ." (2 Cor. 12:2). Theme: Man's Ignorance—God's Knowledge.

"I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none" (Ezek. 22:30). Theme: God's Unanswered Call for Men.

"Daniel purposed in his heart" (Dan. 1:8). Theme: The Secret of Success and Power.

"Now his windows were open in his chamber toward Jerusalem" (Dan. 6:10). Theme: Windows Open Toward Heaven.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Theme: True Dependence upon the Spirit.

"There is a path . . . which the vulture's eye hath not seen" (Job 28:7). Theme: The Path Unseen by Vulture's Eye.

SERMON SEED

By T. M. ANDERSON

The Witness Within

TEXT: "*He that believeth on the Son of God hath the witness in himself*" (1 John 5:10).

Let us study three facts concerning the truth of this text.

I. THE PURPOSE OF JOHN IN GIVING THIS TRUTH.

That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (Verse 13).

Surely if John found it necessary to give a message to the church to confirm them in their faith, and protect them against the false teachers of their day, we should also minister to the saints to the same end.

For one to know beyond doubt that he has eternal life is to possess a most desirable knowledge. There is a witness which one may have in himself that confirms this fact.

II. WHAT WE ARE TO BELIEVE, OR GROUNDS FOR OUR FAITH.

We must believe the "record God hath given of his Son" (Verses 10, 11). It matters much what we believe about Jesus. There is a God-given record or witness of Jesus which one must accept in faith in order to know that he has eternal life.

This includes the whole record of the Son. Not just such part as may please the human fancy, and reject such as does not please. This record is clearly given in the epistle.

1. "He was manifested to take away our sins (3:5; 4:9). Thus we believe in Him as a Sin-offering. His power to take away sin.

2. He was manifested to destroy the works of the devil" (3:8). The works of the devil in human hearts is the carnal nature. He can destroy this. Faith in Him includes this. He will destroy the works of the devil in the earth at His return to the world. Faith includes this (See 2:28).

3. He is come and hath given us an understanding that we may know Him that is true. That is Jesus has revealed God to us (5:20). To know God is eternal life.

III. THE WITNESS WHICH WE HAVE IN OURSELVES.

1. It is the witness of the inbeing of the Son in the heart. This is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life (5:11-12). One who does not so have the Son, hath not life. Jesus becomes a fact of experience when we believe on Him. He reveals Himself to the soul as truly as He did to His disciples on earth. Insist on having this witness in yourself.

2. Whosoever believeth that Jesus is the Christ is born of God (5:1). Thus spiritual life is the result of faith. One knows he is born of God because he has a life that is from God. This sense of life anew is the strongest witness one can possess.

3. We have the witness of love for God and for His children (5:2). Such love is not natural to man in a state of unregeneration. It comes only as an evidence of the new birth.

4. We have that which enables us to keep His commandments (5:3). Obedience to these is natural now. When they are not a burden to keep, then that is a witness that we have believed to the saving of the soul.

5. He that believeth overcomes the world (5:4). Faith is the only victory over this enemy of man and God. He who believes Christ is an overcomer. His overcoming is evidence that he has believed. The faith has resulted in power.

6. He who believes on the Son has confidence at the mercy seat (5:14, 15). Answered prayer is an evidence of the favor of God. It is an evidence of a good conscience and an assured heart. (3:19-22).

Despising Holiness

TEXT: "*For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit* (1 Thess. 4:7-8).

I. THERE IS A REASON FOR DESPISING HOLINESS.

1. There is in mankind that which has a natural hate for holiness. It was this that caused Cain to kill Abel (1 John 3:12). It was this in man that led to the rejection and crucifixion of Jesus. Stephen felt this malice while he preached to the Jews who stoned him. That the carnal mind is at enmity with God is witnessed to every time holiness is preached. Paul warned this church lest they give over to this carnal enmity and fail to get sanctified. So must everyone, especially believers, be admonished.

2. The word "despise" means to undervalue as well as to hate. In fact it hides hate behind undervaluing. "I see no need of it," say many. "No one can live it," is another plea. Self-satisfaction is another mark of despising holiness. The cost in sacrifice and suffering is too great for some to get it. It is not worth the price to them.

II. THE VALUE OF HOLINESS.

1. To obtain holiness is to receive that to which God has called us. Call is not only to be invited, but to be acknowledged and privileged to receive something. God hath called sinners to repentance. He hath bestowed upon His children the calling of sons. He also hath called us unto holiness. To be holy is the greatest privilege of man. To be holy insures the greatest possible happiness. To seek holiness is to answer the call of God.

2. Holiness is whatever the will of God is for man. "This is the will of God, your sanctification" (Verse 3). One who is holy conforms to the Sovereign Will of God. They are in full accord with His Will which governs all personalities, whether holy angels or men. A holy person has received what is in the provisional will of God in Christ. Jesus suffered and died according to the will of God to make men holy. To be holy is to benefit by this sacrifice. To be holy means to fulfill in heart and life and practice all that God wills for His people in this life. No man can do the will of God until he is holy. It requires a holy heart to do this will. To despise holiness is to despise all this means.

3. Holiness means to be clean. "God hath not called us unto uncleanness, but unto holiness." Here holiness is set in contrast with uncleanness. It means the opposite of what uncleanness means. Holy people are a clean people. They are clean

within and without. Clean in heart, and life. Clean in purpose, in motive, in thought, in desire. Surely everyone should desire to be clean. This is the meaning of holiness.

4. Holiness is whatever God is. "He that despiseth, despiseth not man, but God." God is what He is in justice, mercy, goodness, long-suffering, kindness, love, because He is holy. These same virtues can be in every man made holy. Man can in this respect be like God. Surely all believers want to be like God. Then be holy.

5. Holiness means to receive the Holy Spirit. "Who also hath given us his holy Spirit." The Spirit is holy, so must be those to whom He is given as an abiding Comforter. If he is to dwell in the heart and make the body His temple, it must be first cleansed. Let no man despise or undervalue this Person so necessary to the eternal well being of the children of God. But to despise holiness is to despise the Holy Spirit.

Perfecting the Faith of Believers

TEXT: "*That we might see your face, and might perfect that which is lacking in your faith*" (1 Thess. 3:10).

I. LET US SEE WHAT THEY DID HAVE THAT WE MAY BETTER UNDERSTAND WHAT THEY LACKED.

1. They had a work of faith. Chapter 1:3. They had become followers of the Lord, having received the Word in joy of the Holy Ghost, and in much assurance. They had turned from idols (See 1:5-8).

2. They had a labor of love (Chapter 1:3). They were examples to other believers. From them sounded out the word of the Lord. They were taught of God to love one another (4:9). They served the living God (1:9).

3. They had a patience of hope (Chapter 1:3). This hope was the hope of the sons of God. In it they waited for His Son from heaven. Surely in these three facts is conclusive proof of their regeneration. Sinners had no such faith, labors or hope.

II. THAT WHICH THEY LACKED TO PERFECT THEIR FAITH.

1. To increase and abound in love. This is perfected love for God and man. Love that has reached its fullest measure. It abounds, or is at flood-stage. All regenerated persons have love, but perfected and abounding love is something that comes as an act of God after one is regenerated. "The Lord make you to increase and abound in love." God does this for His sons. There would be trials and tests through which these were to pass that would tax them sorely to

love all men, even their enemies. To this end God wanted to make their love full to so enable them to meet this demand.

2. Their heart was to be made unblameable in holiness. In other words they were in need of a cleansed heart. The remains of sin were to be removed. They were not under the dominion of sin. But they had the carnal mind. They needed holiness as is evidenced in the following chapter. So does every believer need an unblameable heart, a heart from sin set free.

3. They were to be established in holiness. That is, they were in need of a work of grace which would settle them in their experience so that they would not be moved by the persecution and temptations which would assail them (See verses 3-5). Just how necessary such an experience is everyone should know.

4. It was to be a work of grace to fit them before God at the coming of the Lord. Without holiness no man shall see God. In this case that which makes one fit to see and enjoy God is desired for this church. The epistle is concluded with the promise that God will sanctify them wholly, and preserve them spirit, soul and body to His coming.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

There is a More Excellent Way!

Some time since I was crossing the river Tamar in a ferry-boat. Just as we were going to push off from the pier a shout told us that there was yet another passenger. There came a man, ragged and lame, shuffling with bare feet on the slippery stones to the boat. He hobbled on board, and then we were off.

I was near enough to the poor fellow to have a word with him.

"How far are you going?" I asked.

"London, sir, if I can only get there," he answered.

"And how are you going?"

"Tramp it," said he gloomily.

"Ah, you wouldn't mind going all the way like this, would you?" He shook his head sadly, and tired to smile, but it was a failure.

Presently the boat reached the other side, and the passengers were dispersed—one in a carriage, and one in a cart, and the rest to the train, that reached London in half a day. But I stood and watched my poor friend limping over the stones as long as he was in sight, and then I turned and went on my way, seeing in him the picture of very many pilgrims to the Celestial City. It is

miserably sad that any should go thus, limping and footsore. But hundreds, thousands, think there is no other way. They trust the Lord to take them across the river of condemnation, and then they step out on the other side and set forth on a dreary tramp in the wind and rain, uphill, and over stony roads.—MARK GUY PEARSE.

Spirit Anointings.

In the little town of Blue Hill on the coast of Maine there is a remarkable reversing falls. As the tide in the great ocean rises to the flood, the water rushes back into a rock basin five miles long and half a mile wide. At the very flood of the tide there is a brief period of rest on the surface of the water. But as the ocean level begins to drop, this salt water lake empties itself back into the great deep. Increasing in force as the tide recedes, it is only by the turn of the tide that the torrent is stayed. Time and again I have stood by these rushing waters and thought how like it is to God's dealings with a sanctified soul. The great flood tide of God's glory fills the soul to its very limit; and then that soul, so full of God, must empty out on the world a torrent of love, a passion for the souls of men, a life of prayer and faith. When the level within us threatens to run low, here comes the great flood tide of God's grace rising to fill us once again to the very limit of our spiritual capacity. And more sure and certain than the ocean's ebb and flow is the faithfulness of God.

God Has Blotted Them Out.

When the English folk hunted away our Bruce, they were not content with their own great, grand, glorious plains, they would have liked our mountainous little country, but they did not get it! Bruce stood up and they went after him, and they put his own bloodhounds on his track, and with their nostrils bent to the ground the brutes followed their royal master, unaware they were tracking him to his death; and the English came after, and they urged the hounds on. Bruce heard the distant baying of his own beloved pack behind him, and his attendant said, "We are done for; the English have unleashed the hounds, and they are on your trail and they will betray your hiding place." "Stop a bit," says Bruce, "it's all right." There is a stream flowing through the forest, and he goes to it, and he plunges into the stream and wades three bowshots up, and then into the depths of the forest. The hounds come up to the bank, tracing step by step their beloved master. But no farther. "Urge them on and see the hounds over that little brook and get up the

trail." They cannot. The pursuers may urge them, and may whip them, may lash them, may spear them, but they are done for. The trail is broken. The stream has carried the scent of the king far downward. And Bruce, one day soon after, puts the crown of Scotland on his own brow. So my sins, urged by the devil, came behind me a yelling pack. I felt their hot breath as I fled and they vowed to have me. But a stream, not glassy and clear, but red with the blood of the Son of God, came by my feet. I plunged in through God's grace, and I can stand on the other bank and defy every hell-hound of my past to touch me. That is it! The scent is lost, blessed be God. The trail of the past—where is it? It is broken in the blood of Christ.—JOHN ROBERTSON.

The Holy Spirit and Jesus.

The Holy Spirit does not speak of Himself. He holds Himself *incognito*, while He shows the things of Christ unto us. Bishop Thoburn's description of an Oriental marriage incident illustrates this beautifully: A prince, who is the bridegroom, seated under a canopy on a great, white elephant, is escorted at midnight to the house of the bride; torch-bearers, with lights on the end of long rods, walk beside the elephant—out of sight—holding their lights so that the blaze shines fully on the prince, exhibiting him in all his gorgeous attire and adornments. They are unseen, but the prince appears all glorious in the light which they throw upon him. So, when the Holy Ghost is received in the soul, He turns the full blaze of His indwelling presence upon the face of Jesus, and He becomes exalted and transfigured to the soul.—DR. S. A. KEEN.

Defending the Bible

Spurgeon was once asked why he did not speak out in defense of the assailed Bible. "Defend the Bible!" he exclaimed. "I would as soon think of defending a lion! Unchain it, and it will defend itself."

Love Never Faileth

I heard recently a story about Dr. Lewis Edwards, a great Welsh divine of his day. He was preaching on one occasion in Festiniog about forgiveness, and urging the necessity of forgiving others if people themselves wished to be forgiven. And in his congregation there was a father and mother who had a wild scapegrace of a son, a lad who had given them no end of trouble and who even then was living a reckless sort of life in Liverpool. Dr. Edwards knew all about the trouble, and speaking to them after the service

and making a personal application of his sermon, he said, "You must forgive John." "Forgive John," said the wife to the husband, as they turned away, "he doesn't know our love for John." Forgive? Why, their hearts were with that absent lad, and that was what they prayed for with incessant entreaty, that he would come back. No! Dr. Edwards did not properly estimate a father's and mother's love. Many waters cannot quench love, neither can the floods drown it.—DR. J. D. JONES.

Ejaculatory Prayer

He is one of the merchant princes of Glasgow, this man, and he has a considerable traffic too with the New Jerusalem. He's a trader and a Christian. His tramp is heard on the Stock Exchange, and echoes too on the pavements of grace. Men believe in him, so do the angels. In the world, yet not of it, he; "not slothful in business, fervent in spirit, serving the Lord." He was walking with a friend through the crowded streets of our city, when suddenly the companion heard him say, "Oh, man, gang on a bit. The Lord Jesus is wantin' to talk with me." It was so. He had heard the whisper of the Holy Ghost; he had felt the trysting tap of his Savior, and he dropped behind to let his soul go out in holy converse with the Lord. It was ejaculatory prayer. Need you wonder the friend was awed as he beheld the very light of that holy interview clinging to the countenance of the praying one, like a sunwrapt morning cloud on the mountain's brow? Do you, soul, know all this in your own real experience? Dr. Andrew Bonar tells of an old Christian man in his college days he noticed frequently lifting his hat in the Edinburgh streets, and he asked him why. "Oh, as I talk to Jesus he comes so near me that I'm forced to take off my hat in His holy presence." That's it, ejaculatory prayer, the praying without ceasing.—JOHN ROBERTSON.

The Mercy of Judgment

The railroad from Cripple Creek to Colorado Springs drops more than 4000 feet in 40 miles. All along the line are signs marked "Derailing Switch." I asked the conductor the meaning. "Why," said he, "if an engine should lose control of itself and come plunging down this fearful grade, it might destroy a whole trainload of people below; so we are always ready to wire to the first derailing switch where the switchman will throw the engine into a ditch or against the rocks. It is better to destroy one train than two."

All along the track of history God has had "de-

railing switches" into which individuals, cities, and nations that have lost control of themselves and become a menace to the world, have had to be thrown.—EDMUND G. RAWSON.

Prayer as Experience

He who knows prayer as an *experience*, from within the circle of communion with God, who lingers in that heavenly atmosphere, seeing Him who is invisible, asking and receiving, feeling his burdens drop off and his strength renew itself—can afford to smile at the bustling philosopher outside, knitting his brows over the question whether man *can* ask and receive from God. If I want to satisfy myself about prayer, I shall not run to the manufacturers of prayer tests. Rather will I go and stand by Isaiah at the altar, while the posts of the door move at the voice of him that cries, and the live coal is laid by angel hands on the suppliant prophet's lips. Rather will I bow beside Elijah on Carmel, while his own life and the honor of Israel hang on the issue of his prayer. Rather will I seek the chamber where Luther, prostrate before God, pleads for courage to stand for His truth before kings and potentates. In such scenes we learn how real the unseen world is to men. We see how they depend upon it; what kind of help they seek from it; what terrible issues they stake on its responses; and how real and how mighty are the aids and comforts which come from it to them. The difference between such men's view of prayer and his who merely studies prayer as a phenomenon, is the difference between him who stands in the telegraph office, studying the machinery, and asking about the connections of the wires, and him whose wife or child is in deadly peril in a distant city, and who leans over the operator's shoulder with set lips and straining eyes, as the ticking instrument resolves or deepens his agony of suspense.—DR. MARVIN VINCENT.

The Baccalaureate Sermon

I once heard Dr. George A. Gordon preach a baccalaureate sermon on the subject: "The Conquest of Difficulty," from the text, "Who maketh grass to grow upon the mountains" (Ps. 147:8). Prof. G. H. Palmer preached once on "The Glory of the Imperfect." These themes are suggestive.

FOR THE MISSIONARY SERMON

By ROY G. CODDING

TRENDS IN THE ORIENT TODAY

In the January number of the *International Review of Missions* John R. Mott, LL. D., writes instructively on "Some Present-Day Trends in

the Life of the Orient." He has had opportunities to see them, for he writes: "It has been my lot to make seven extensive journeys to the Far East, including my recent visit to countries surrounding the Pacific Basin, also three journeys to southern Asia, and likewise three to the lands of the Near East or western Asia."

He speaks of the startling manifestation of divisive influences observable in the relations between races and nations. "The friction points between the races are more numerous now than they were ten years ago, and what is more alarming, these friction points are more aggravated or inflamed."

Then he writes of the anti-foreign movement in China and of the socialism and bolshevism, not limited to Siberia, but permeating Korea, Japan and China.

"Another trend to which attention should be called is that of the keen struggle now in progress in many parts of Asia between the forces of militarism and those of anti-militarism. . . . The wars actually in progress in the Far East and recently in the Near East would, before the world war, have startled mankind. On the other hand, influences directed toward the weakening and abolition of militarism are unmistakably growing. . . . The non-co-operation program in India and the economic boycott in China have profoundly impressed other parts of the world as employing in the righting of wrongs newer and more effective methods than military and naval force. The oriental peoples may yet become a tremendous makeweight on the side of world peace."

"With regard to Asia as a whole almost everything is still in flux. That continent, which only comparatively recently the world thought of as so largely changeless, has become the most bewilderingly changeable of all the continents. . . . The changes which have taken place in the last five years in Palestine, Syria and Turkey seem equally incredible both in their present aspect and also in their significance for coming days. Asiatic as well as European Russia presents the spectacle of the most plastic nation on the map. Therein lies her danger; and therein lies infinite hope for the day when her present blind leaders of the blind shall give way to those possessing the larger wisdom, unselfishness and ability to co-operate.

"Attention should be called to an alarming tendency in Asia, as in so many other parts of the world, that of lowering or letting down of moral

or ethical standards. . . . The relaxing of the hold of the Confucian ethics and of the teachings and requirements of Buddhism and of other non-Christian faiths, without at the same time adopting some substitute for the shaping of character and the energizing of life, involves the greatest peril for the new generation. . . .

"The Institute of Pacific Relations, dealing with race relationships and other acute problems of the Pacific, which held its first session in Honolulu over a year ago, and which is to be continued as a permanent institution, is one of the most promising developments of modern times. Special recognition should be given to the Pan-Pacific Union, also centering in Honolulu, as a unifying factor in the Pacific.

"The weaving together in unselfish effort of the Christians in each of the Asiatic countries, and in Asia as a whole, is beyond question the most powerful of all the means which are working toward bringing about a right understanding and the most helpful co-operation among the peoples of this continent where the Christian religion had its rise. In nearly every Asiatic country there has been developed within recent years a National Christian Council uniting all the missions and churches in common fellowship, planning and action. The various indigenous churches in each country are being drawn together in a genuine spiritual unity and in some cases the foundations of nation-wide Christian churches have been laid.

"Without doubt the best days for Asia lie in the future—not the dim future, but the near future. Everywhere one travels in Asia today one is made vividly conscious of wide expectancy. Every troubled people, every depressed race, every discouraged social group seems to be on tiptoe of expectation of the drawing near of a better order and a better day. 'Now is our salvation nearer than when we believed.' The power of any nation, as of any individual life, lies in its expectancy. . . .

"At all costs the youth of Asia, and in fact of the world, must be captured for the highest ideals and the most unselfish causes. There are some things which can be deferred ten years, or, it may be, left to those who follow us, but not so the safeguarding, enlisting and supporting of the generation which will live long enough to effect the many extensive and profound changes involved in the remaking of Asia. This fact lends supreme importance to the various youth movements in Asiatic and other lands and notably those dealing

with matters pertaining to morals and religion.

"Of supreme importance is it that the fundamental and essential place of pure and undefiled religion as revealed in Jesus Christ and His teachings be recognized. In Christ only can be realized the triumphant unity of nationalities, races and faiths of the Asiatic continent, and in His program and through His power only can all the unfavorable tendencies and movements be counteracted and overcome, and the favorable, significant trends of Asia find adequate expression and realization."

THE QUICKENING IN NIAS

Nias is a small island of the East Indies lying close to the west shore of Sumatra. To express its latitude and longitude in familiar terms, it is about 425 miles due west of Singapore and about 1,070 miles nearly straight south of Rangoon. It approximates a rectangular shape, and is about 25 miles wide and 75 long.

Missionsdirektor Ed. Kriele, of the Rhenish Missionary Society in Barmen, Germany, writes very interestingly of the marvelous work of the Spirit of God in that small island in 1916 and since. There is room here for only some detached quotations from his article in the *International Review of Missions*, January. The entire article is very profitable reading:

"The Nias mission is, in a sense, an offshoot of the well-known Rhenish Mission to the Bataks in Sumatra. Denninger, one of the few Rhenish missionaries who escaped from the Borneo massacre in 1859, had taken up work at Padang (a seaport town of Sumatra about 250 miles southeast of Nias), chiefly among the Nias men settled there as dock laborers. This induced him to remove, at the end of September, 1865, to Nias, where he settled at Gunung Sitoli, the only place where any Europeans were living at that time. This was the beginning of the Nias mission. The soil was a stubborn one. It was not till nine years after, in 1874, that the first converts, twenty-five in number, were baptized. For some decades the mission consisted only of three stations on the east coast of the island, which, moreover, were so close to each other that the missionaries could easily visit one another in an afternoon and return home in the evening. This, in fact, was the outside limit of the Dutch Government's influence. The farther interior was practically closed to us; it was inhabited by a savage people, who practiced head-hunting as a regular occupation. . . .

"In 1914 the number of stations was thirteen,

that of native Christians about 18,000. Thus, in 1915, when the storms of war were sweeping over the whole world, it was possible to prepare in Nias to celebrate the jubilee of the mission. The place of celebration was Gunung Sitoli, the actual day September 27th, the anniversary of that on which Denninger had, fifty years earlier, set foot on the island. . . . Before nine months had passed the missionaries found that they had entered on the 'Year of the Great Experience,' as they still call the year 1916.

"The revival began at the station of Humene, on the east coast, at Whitsuntide in that year. What took place there may be regarded as the direct result of the solemn and touching jubilee celebration at Gunung Sitoli. In order to retain and deepen the impression made by the jubilee, Mr. Rudersdorf began to hold Bible classes and prayermeetings with some of the more advanced Christians in his own house. . . . It did not stop at Humene, but went on from one station to another, and from them to the outstations—even to the remote hill villages. It happened that elders came from other stations in order to see with their own eyes what was really taking place at Humene, as there had been so much talk about it. They were so much impressed by all that they heard and saw that, when they returned home and related their experiences, the movement started in those villages also. It was not only the existing Christian Church which was touched by it, but the heathen and even the Mohammedans. In this way the Word of God literally had free course through Nias, and soon pervaded all the districts of the island.

"The course taken by the revival was more or less the same everywhere. People were seized by the terrors of conscience, suddenly feeling themselves unescapably confronted with the divine holiness. The sense of sin and guilt overwhelmed them with elemental force, and it seemed as though a sense of annihilation were being passed on their whole life. . . . Terrible revelations were made at that time; matters of which neither the missionaries themselves nor anyone else had the least suspicion, which had perhaps taken place twenty or thirty years before, were brought to light. Unsparingly they stripped the masks from their faces, caring for nothing but to be free of the load which oppressed them. . . . The missionaries were not required to rebuke or judge. That had been done by the people's own consciences, by God himself. Many were seen to be trembling all over and stood as if crushed before

the missionary, who only needed now to direct them to the consolation of the gospel, to the cross of Christ. . . .

"The call for laborers at the harvest became more and more insistent. . . . Thus there arose—another result of the revival—a simpler Bible school, or training institution for evangelists, side by side with the seminary for teachers and preachers. The task in view was to guide these enthusiastic young men into a deeper knowledge of the Scriptures, leaving aside other subjects, in order both to further their personal religious life and to equip them for their special work as evangelists. At the end of their training they returned to their native villages and were remunerated by those who benefited by their services. It is extremely characteristic of the Nias revival that the people themselves supplied the additional workers who had become necessary. The number of these evangelists rose from 6 in 1916 to 81 in 1922, 93 in 1924 and 100 in 1925. . . . The fire, though its first blaze may have died down, burns on quietly and, from time to time, in one village or another, minor local revivals take place. . . .

"Just a few figures in conclusion. The number of Christians rose from about 18,000 at the beginning of the revival to 65,000 in 1925, and at the end of that year there were still over 23,000 under instruction, preparing for baptism. But for the revival, this almost unexampled increase would have been unthinkable. The total population of Nias may be about 180,000, so that the victory of the gospel is decisive."

THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

Mother's Day

The second Sunday in May has long been remembered as Mother's Day in many churches and furnishes an excellent opportunity to emphasize some subjects and truths that ordinarily a pastor would not care to deal with. Many have observed the day by presenting carnations to the members of their congregation as they gather for the service on that particular morning; a white carnation to those whose mothers are dead, and red to those whose mothers are now living. The music for the service may be appropriate thus making a very impressive and helpful service.

Suggested Texts and Themes for Mother's Day

Theme—The Blessing of a Mother's Influence.
Text—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy

grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

Theme—The Duty and Blessing of Parental Respect. Text—"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2).

Theme—Our Parental Responsibility. Text—"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:26-27).

Theme—The Damaging Influence of Wicked Parents. Text—"And he did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin" (1 Kings 22:52).

Theme—The Excellence of God's Power. Text—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7).

Theme—The Foundation of Our Religious Experience. Text—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5).

Theme—The Christian's Seal. Text—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

Theme—The Glory of the Christian Ministry. Text—Isaiah 61:1-3.

We must never lose the clear ringing note of holiness in our ministry. We are distinctively a holiness church and must remain such. It is important therefore that we do more than preach about holiness, we must preach holiness, what it is, what it does, and how it may be obtained. Several suggestions for a series of sermons on Holiness.

Theme—Holiness, God's Requirement for Man. Text—"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16).

Theme—God's Provision for Holiness. Text—

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), also "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Theme—God's Call to Holiness. Text—"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath given unto us his holy Spirit" (1 Thess. 4:7-8).

Theme—The Separation of Holiness. Texts—Exodus 3:4-6 and Leviticus 20:24-26.

Theme—The Freedom of Holiness. Text—Romans 6:18, 19:22 and Gal. 5:1.

Evangelistic Themes

Theme—The Crisis in Human History. Text—"And I saw the dead, small and great, stand before God; and the book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Theme—Gem Gatherers for Our Savior's Crown. Text—"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Theme—Why Christ Came into the World. Text—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Theme—A Remarkable Conversion. Text—"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote himself upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified" (Luke 18:13-14).

I. A Penitent Seeker.

II. A Merciful God.

III. A Happy Finder.

THE DEVIL

Michael—the body of Moses. Jude 7, 8, 9.

Jesus and "The Prince of this world." John 12:31.

The devil—the highest created intelligence and a being of marvelous ability and power.

His power—Luke, 4th chapter.

The devil's crime—Pride.

If he cannot get us to do wrong, he will hinder us from doing good.

"Give no place to the devil."—C. E. CORNELL.

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

Recent Translations of the New Testament

The Revised Versions. For two hundred and fifty years the King James Version of the Bible held undisputed sway, until many regarded the task of a new translation an impossible one. It was argued that the mass of Christians—since the Anglo-Saxon civilizations of five continents were interlaced with this version—would be unwilling to give up this wonderful version which was so precious in cottage and palace. True to a large extent is this prophecy—the masses still read the Authorized Version, while the schools, a few ministers and Sunday school teachers study the Revised Version.

Abundant need of revision which occurred in 1881—the American Revised and the Canterbury Revised—was strongly felt. In spite of the marvelous English and its moulding influence on the language and life of the people, the King James Version had its many defects. Time has changed the meaning of words. "Let" no longer means to "hinder." "Prevent" does not mean "precede." "By and by" no more carries the connotation of "immediately." In the Authorized Version the Greek article, because of the influence of the Latin Vulgate which has no article, was woefully mistreated. New discoveries of old Greek manuscripts have thrown a flood of light on the true text of the New Testament. The science of textual criticism has been developed since that age; and the two chief men of this science, Westcott and Hort, were members of the committee working in the Jerusalem Chamber from 1870 to 1881. Four-fifths of the changes made by the revisers have already been pointed out by scholars in various books.

In 1870 the Church of England in convocation at Canterbury ordered a committee; to which later an American committee was added, to revise the Bible. But this revision proved to be a new translation, instead of a mere revision of the Authorized Version. The greatest scholars of the world were members of this committee. The American Committee made a number of changes

not acceptable to the British. Then in 1901 the American Committee produced the American Standard Revision. In England the Canterbury Revision is accepted as standard. Though much of the wonderful English is lost in the Revised Version, still this translation is from a much better and truer Greek text than the authorized. Should one wish to compare the original texts for these translations, the *Textus Receptus* and Souter's *Novum Testamentum* will furnish the material for this comparison.

The Twentieth Century New Testament (Revell Co.) first appeared from 1898-1901. This new translation into modern speech was made by a group of English scholars from the Greek text of Westcott and Hort. Chapters and verses appear in the margin. Quotation marks are used and quotations from the Old Testament are found in italics. An outline of each book is incorporated into the text. The order of the books is changed, but not to a chronological arrangement. Mark's Gospel is placed first. The translation is into modern vernacular English, dignified, but fresh and often with many happy turns of expression, challenging attention. This was a new translation, not a revision, a free translation and not a paraphrase.

The New Testament in Modern Speech (The Pilgrim Press) was made in 1902 by Weymouth, a Fellow of University College, London. Following the appearance of the Revised Version and the above mentioned translation, a strong desire was felt to have the Bible translated into the free, yet popular and dignified vernacular of present day. The ideal was to produce a translation that will best reproduce the mind of the original, and that will at the same time convey this meaning to the reader. *The New Testament in Modern Speech* is an idiomatic translation into everyday English from the text of *The Resultant Greek Testament* edited by the same scholar. This work is helpful from the fact that the author has endeavored to get away from Tindale's immortal translation, which has dominated even the Canterbury and the American Revisions. The author has sought to avoid both slang and literary elegance, while not retaining old words if they are

obsolete. He seeks no desire to supplant the former editions of the Bible, merely to form a running commentary to go side by side with them. With the Greek tenses and the original meaning of the words, he has used unusual pains in doing them justice. Chapters and verses are put on the margin. Headings to paragraphs appear in black type in insets. Quotation marks are used for conversation. This is indeed a fine piece of work, which has proved its worth in studying the Bible.

A New Translation, by Dr. James Moffatt (Hodder and Stoughton, London; George H. Doran Co., New York) appeared in 1913 and has had great vogue on both sides of the Atlantic. It is translated from Von Soden's Greek Testament, which was published about the same time, though deviating somewhat from Westcott and Hort's, and Souter's Greek Texts—which accounts for many of the peculiarities of Dr. Moffatt's translation. Von Soden followed some old manuscripts which give the text, "Joseph begat Jesus," which contradicts the reading of Matt. 1:18-25 of the same group of manuscripts. This and other changes suggest somewhat the peculiarities of Von Soden's text. Without doubt this is a brilliant and stimulating work to an unusual degree. Moffatt is a Greek scholar in touch with modern linguistic research and with a fresh and virile style and a lively imagination. His chastened style does not run riot, though it is extremely fertile in happy expressions. This constantly sends the reader back to his Greek Testament in the original, to see if this fresh way of translation is in accord with the text. No minister who is interested in a literary study of the Bible can afford to be without this translation.

In the autumn of 1923 *Dr. Goodspeed* (University of Chicago Press) produced a very readable *American Translation*. He is professor of Greek interpretation at the University of Chicago. His point is that the *Twentieth Century New Testament*, Weymouth's and Moffatt's translations, are done by British scholars, with the result that phrases which are familiar to the British ear, fail to carry their meaning to the average American. He thinks it is time to have an American translation, by an American, for American readers in their vernacular. He does not aim to give American slang at all, but only thoroughly understandable vernacular for the business man who reads papers and magazines. He desires to have the Bible read by the American of average intelligence.

Besides being Professor of Biblical and Patristic

Greek, Dr. Goodspeed is a specialist in the study of papyri and in the textual criticism of the New Testament, which renders him especially equipped for this delicate task. He follows the Greek text of Westcott and Hort. He is in thorough sympathy with all new light that is being thrown on the language of the New Testament from the papyri discoveries and from comparative philology and has applied all this new knowledge in his translation. The quotation marks, punctuation and paragraphing are just like a modern book of fiction. Of course there are flaws in this as in all other translations. He prints "holy Spirit," instead of capitalizing Holy. Instead of "justify" in Romans he uses "make upright."

In 1923 Houghton, Mifflin Company brought out *The Riverside New Testament: A Translation from the Original Greek into the English of Today*, by Dr. William Ballantine. This author does not aim to put his version into distinctively American vernacular, as Dr. Goodspeed does—though he is an American—but into the living English of today. Originality has neither been sought nor shunned. He owes much to all former versions and to modern translations. He has followed several different Greek texts by recent scholars; and the type and printing of the book appear as that of any modern book. He states that the King James Version is "three hundred years behind the times" and like Goodspeed, he is not afraid of the "ghost of King James."

In 1924 the American Baptist Publication Society celebrated its first hundred years of work partly by publishing *The Centenary Translation of the New Testament*, by Helen Barrett Montgomery, A. M., D. H. L., LL. D. This writer will be remembered by her many mission study books. She is an American scholar of extensive training and wide experience. She has endeavored to produce a translation into "the language of everyday life, that does not depart too much from the translations already familiar and beloved"—a very laudable aim indeed. Some of her renderings are striking and the translation runs along with smoothness and grace.

If one desires to study the Bible as marvelous English, polished rhetoric and choice diction and style above reproach, he must use the Authorized Version. If one seeks modern American vernacular in his Bible study, use Goodspeed's translation. If it be literary diction clothing itself with a modern garb, still carry the finish of the King James Version, then read Miss Montgomery's version. If one seeks as nearly as possible the treas-

ures of the original Greek in the English, first of all comes the Revised Version, then Moffatt's and Goodspeed's translation along with the other by Ballantine are sufficient.

There is no excuse today for a minister to be unfamiliar with the Bible, even for him to not be acquainted with something of the richness of the original Greek language, so that he will not be able to speak with authority. The science of philology, as the decades fly by, throws new light upon the "old, old story of the Cross." God is making the spade of the archæologist, the wisdom of the scientist, the stylistic grace and beauty of the modern literary artist to praise Him, in thus throwing light upon the original meaning of the Word of inspiration.

A MINISTERIAL TRAGEDY

By A. E. SANNER

Why mention it? Why discuss it? Why think over such a dark subject? Have not many lived good lives, and run well, and come to the ending victoriously? Yes, thank God. But on the other hand, have not many lived good lives for a while, run well for a time, and after all, have gone down in inglorious defeat and tragedy? Yes, many! Why?

Is it not well to look the facts over? To receive not only inspiration and instruction from the lives of those who have won, but also warning and instruction from the lives of those who have lost? Why did they fail? "Lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

This story begins happily in the state of X in 1916 and ends tragically in the state of Y in 1925. Nine years! Nine years cover this minister's happy conversion and beginning, his successful pastorates and evangelism, sacrifice and hard toil, and concludes with a month's blackness and darkness and tragedy. He is now a wretched backslider while scores of souls whom he led to Christ are yet rejoicing on their way to heaven. But sad to say, many other lives whom he blessed are blighted.

The details of the story are here deleted.

Note. Many commendable things entered into this life: zeal, hard work, sacrifice, enthusiasm, devotion, earnestness, etc. But certain elements of destruction began to gnaw away at the vitals of this man's spiritual life, and because these were not corrected in due time, while in an unguarded attitude, the adversary captured his prey. It is this writer's firm conviction that if the devil can-

not get a preacher by a sudden attack, he will plan to ensare him across years and ruin him.

An analysis: As the writer sees this life, following are the elements of destruction which ruined it:

(a) A subtle spiritual pride in later years crept into his heart because of his very success and ability to win a wide circle of friends everywhere he went. Very soon after his remarkable conversion, he was called to preach. At once he was given a chance in a hard field, but nevertheless in a short time he doubled, then trebled the church, and soon had nearly everybody in that community in his church. The next charge was a baby church, but in a little over a year's time he moved them into a nice new building, also built a parsonage, and had more than 200 conversions that year, just in his own pastoral work. God was with him, while he worked hard and went after souls. He worked and prayed almost day and night, and won friends right and left. But after a few years he felt this success in the wrong way, and such remarks as these were heard: "Pshaw, if I was over there where that preacher is, I'd have a revival and double that church in one year." "Man! I believe I can have a revival anywhere." "Just give me a little more chance and time, and I'll lead the hounds!"

(b) A dangerous carelessness more and more manifested itself; especially in the matter of keeping promises, regard for his word and money matters. A promise to do this or that was easily disregarded, and if later brought to his attention, was laughed off as a trivial matter. And the broken promise to repay the borrowed money became so frequent, that whisperers began to whisper and some friends to wonder and fall away.

(c) A light regard for the advice and counsel of brethren. Faithful brethren and friends zealous for his welfare and the kingdom admonished him from time to time, but he felt himself sure, and considered these warnings and counsels as of little or no moment. They were always received in a jocular vein, and passed on with a jolly laugh. "Oh, that's all right, he knows me, that's just my way."

(d) A breaking-up of the congeniality and spirituality of the home-life. Nearing the close of the nine years, he is evangelizing, and when he comes home it isn't as in former years. To his wife, "Go on and have prayers if you wish, but I am so tired praying and working in the meetings, I want a rest!"

(e) Then! The temptation and the fall!

No one can tell all that fall means, but it did mean: a preacher ruined and I fear damned; a wife backslidden; children disappointed and degraded; two young women ruined and their father's family "turned away;" one church killed; another's growth retarded for several years; many lives blighted.

Brother—think it over!

AN INTERVIEW WITH REV. H. B. WALLIN

H. B. Wallin finished school at Peniel College, Peniel, Texas, about fifteen years ago and has held pastorates in the Church of the Nazarene ever since; serving in Texarkana, Dallas, and San Antonio, Texas, and in Chicago, Ill. Then he was called to the pastorate of the First Church of the Nazarene, Spokane, Washington, four years ago. Brother Wallin has had good success in all his pastorates and is now one of the most sought after pastors in his denomination. It has been necessary to enlarge the church building twice since he went to Spokane, in order to take care of the crowds who want to attend his services and to house his ever growing Sunday school. And now he has one of the most beautiful and efficient church edifices in the Nazarene movement and one of the liveliest and most aggressive churches to be found anywhere. I recently visited in Wallin's home and preached twice in his pulpit on the Sabbath. And knowing that we are all anxious to get useful suggestions from successful men, I sought an interview with Brother Wallin, presenting to him the questions which it seemed to me he should be able to answer for the profit of us all. The results are recorded here for readers of *THE PREACHER'S MAGAZINE*. Wallin's wife is a true help-meet and his two small girls are examples of what their father preaches.—Editor.

Q. How many members do you have in your church?

A. Three hundred full members and twenty-five probationers.

Q. How many of your members attend the regular services and what means do you use to secure attendance?

A. On the average, about two hundred of our regular members are present for preaching services and about one hundred and twenty-five at the mid-week prayermeeting. As means to secure attendance, we advertise, offer special vocal numbers and announce sermon series and special subjects.

Q. What is the average attendance at your

morning and evening preaching services, and what means of advertising do you find most productive of results?

A. We have an average attendance of about two hundred and twenty-five, and the local newspaper is, in my judgment, the best medium for advertising the church. We buy space by the year and thus save twenty-five per cent on the contracts, and besides this we secure much free space for news about our activities. We publish a four page bulletin for special occasions, advertise in the church directories of all the leading hotels in the city, and occasionally we broadcast over the radio.

Q. What methods do you use for the securing money for the financing of your work?

A. We use the duplex envelope with the unified budget on one side and the building fund on the other. This is augmented by sermon series on Stewardship and by the distribution of literature on Tithing. And we get along without "drives."

Q. How many do you have enrolled in your Sunday school? How many classrooms do you have? How do you take care of the necessary secretarial work? How do you secure efficient teachers? What means do you use for increasing the attendance? In fact, tell us all you can about your Sunday school.

A. Our enrollment, including the Cradle Roll and Home Department, is 523. We have twenty-five classrooms. We have one general secretary, an enrollment secretary, a secretary for each department and a secretary for each class. The securing of efficient teachers is the GREAT problem of the Sunday school. We think the best way to secure them is to make them. Hence we have two teacher training classes going, and we have a live librarian who keeps our leaders supplied with the best books on methods. Our superintendent has one of the finest organizations we have ever seen. Each unit of the school is a complete organization, caring for its own absentees and going after new material. Sometimes departments or classes are divided into groups and each side goes in to secure the larger number for the Sunday school. Then again we have contests with other Nazarene Sunday schools, each reporting to the other the results of each Sabbath. This stirs up enthusiasm and helps us get results. Each department has its own opening and closing exercises, and thus worship appropriate to all the ages is held. The Sunday school offers unlimited opportunities. It is the church at study, but it is more, for it includes many outside the church

whom we may win for Christ. In fact from eighty to eighty-five per cent of church members come in through the Sunday school. Hence every pastor should be enthusiastic in his promotion of the Sunday school.

Q. What is your estimate of the various organizations, such as the Sunday school, the Young People's Society and the Woman's Missionary Society?

A. These are all of great value as training camps for the church of tomorrow. Here our members learn by expression how to conduct meetings, how to preside over meetings and how to talk in meetings. We must look well to our auxiliaries if we would have a church tomorrow. Our missionary society also does a large amount of useful work in the matter of stirring up missionary interest and in preparing and sending boxes to the missionaries, etc.

Q. What part do you take in the ministerial association of your city and what is your attitude toward associated Christian activities?

A. I have always been an active member of the ministerial association in the city where I am pastor. It gives my church a standing in the community that it would not otherwise have and it gives me an opportunity as a citizen and minister that I would not otherwise have. I find many gifted and spiritual men in these groups from whom I receive a great amount of help. While chairman of the program committee, I have introduced some of our leaders as speakers and singers and they have been most cordially received. Since we are citizens as well as pastors, I feel that we should lend our assistance in wholesome civic matters and also that we should give some assistance in those union meetings in which Christ is faithfully preached, although I do not always dismiss my own services.

Q. What rules would you suggest for the guidance of those who are about to undertake building programs?

A. It is fundamentally important to first "sell" the building program to your own congregation. Then the plans should be worked out and submitted to the church board. After this secure a good architect and have him submit the blue print. It is a good thing to present a miniature church building like the one you propose to construct to the congregation at a meeting called for this purpose. This will create enthusiasm and will help you in the gathering of funds with which to safeguard your building enterprise. If possible at all, secure a contractor and builder

who will have appreciation for the building of a house for a church which intends to conduct an aggressive program of Christian education and evangelism. It is a good thing to have a picture of your proposed building on your subscription cards. Organize your financial campaign well, have the biggest givers solicited first and see that this is done by persons who know how to land "big game." After this, gather the smaller subscriptions, and if necessary, let the subscriptions run from one to five years. If it is necessary for you to negotiate a loan at some bank or loan association, it will help wonderfully for you to have a fine list of subscriptions on hand. Have your District Superintendent meet your board and boost for you. His influence will help you wonderfully.

Q. How do you go about it to keep the people united and working together harmoniously?

A. This is a great task, and I do not presume to know how to do it. Well fed and healthy sheep are less likely to bite and devour one another. Optimism is a great factor. Then I would not be in too great haste to settle a minor matter, time may iron it out. If we can be patient and tender and diplomatic and spiritual we are likely to have a militant and victorious church.

Q. From your past experience, what would you say about the number, length and type of revival most suited to your work?

A. I think the three Sunday meeting the best by far. While of course a siege meeting is best upon the first entrance of our work into a city. We usually have two well planned revivals during the year and we employ constructive evangelists who have a passion for souls and who will sanely labor with us for the church of tomorrow. I believe that when revivals are arranged and announced to run for a month the people will rest for the first half of the period. But if the pastor has laid his plans carefully and has prepared the way with prayermeetings, etc., so that the evangelist is backed up by a fresh and expectant church, he may go in for results right from the first service.

Q. Tell us something about your own methods of pastoral work.

A. It is my purpose to spend each week-day morning, except Monday, in the church office, which is in the church, in private devotion and preparation for sermons and addresses. The afternoons are spent in pastoral visiting. I have group organizations with captains over each group, whose duty it is to report on absentees, cases of

sickness and those who are really in need of help.

Q. Just how do you go about it to gather material and prepare your sermons from week to week? What part of the preparation do you find most difficult and exacting?

A. I get many helpful suggestions from Clarke's, Henry's and The Pulpit commentaries. I find sermon series and Bible characters a help as guides to a well rounded ministry. The first gives you a goal, and the second presents subjects which throb with human interest. The conclusion and the appeal are the most difficult for me, for the simple reason that if you fail here you fail utterly. I get much help from THE PREACHER'S MAGAZINE and from *The Expositor*."

Q. Give us your idea of a preacher's "Working Library."

A. This should contain one or more sets of commentaries, a good concordance, a good encyclopædia, an encyclopædia of religious knowledge and a complete set of histories.

Q. What reference books do you use most often?

A. Clarke's, Henry's and The Pulpit commentaries and the Schaff-Herzog Encyclopædia of Religious Knowledge.

Q. Could you name six or more books which have been a help to you in your work?

A. The Glory of Going On, Pushing to the Front, How to be a Pastor, The Preacher and Prayer, Quest for Souls, The Christ We Forget, Living Messages of the Books of the Bible and The Eternal Masculine.

Q. What is your estimate as to the best length of the pastorate?

A. This depends upon the pastor. If he is succeeding and his family is well and contented, why should he leave? We cannot hope to build strong churches with short pastorates. One must have time to get acquainted and to carry out a definite program.

Q. Do you think a church committed to the old-fashioned doctrine of Wesleyan sanctification can get a continuous hearing and find sufficient acceptance to become permanent in the average city of this country?

A. I certainly think there are thousands of hungry hearts who will respond to "the old-fashioned gospel," and a properly manned work can be established in any city and in many smaller communities.

Q. Would you advise a young preacher to enter upon the work of the pastorate early in his career?

A. The pastorate offers the greatest opportunity for Christian service, and if the young man will be studious and humble and stay "put" he will find it the most effective place in the church.

Q. From your observation, what do you think are the most usual causes for failure in the pastorate?

A. 1. Unwillingness to remain on the field when difficult problems arise. 2. Failure to study books, lives, problems and conditions. 3. The evangelist's "bee." 4. Lack of vision for the "future" church. 5. Want of tact in handling the business meetings of the church board. 6. Negative instead of positive preaching. 7. Censoriousness. 8. Want of co-operation in the pastor's family.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Food

IN order to preserve health and maintain vigor all animals must have at intervals, a sufficient quantity of substance called food. The purpose of this substance is to, where taken into the body and assimilated, sustain life, promote growth, or prevent the destruction of the organized constituents of the body. Atwater gives the definition of food as "material which when taken into the body serves either to form tissue, or yield energy, or both." This definition therefore would exclude certain meat extractives, as creatin, creatinine, and likewise theine, or caffeine of tea and coffee. These neither build tissue nor yield energy.

The study of foods has been no little job. The process of study has been from the standpoint of the composition of the different tissues of the body, the elements of which they are composed, how they are maintained and what or how these elements are destroyed. Also what must be necessary to maintain the normal degree of health and vigor. This study has been by experimenting with both man and animals and comparing the results. This led to the same conclusions. This then enabled the physiologist to fix certain proportions with more or less exactness.

Considering man as an omnivorous animal, there are certain divisions in which his foods naturally fall for the purpose of necessary existence. There are four classes of these foods. Neither one of these can be dispensed with any length of time without illness or death resulting.

Following are divisions of food:

Water—A sufficient amount to permit the interchange of tissue to be carried on in the body.

Salts—These inorganic compounds of various

kinds are necessary to preserve the proper construction of tissues. They are found in sufficient quantities in the various food consumed by man. A deficiency of the inorganic constituents of food is followed by disease.

Proteids—which are the organic nitrogenous material found in either animal or vegetable, are necessary constituents of the food of man. It is impossible for human life to exist without a sufficient amount of nitrogenous substance.

Fat or Carbohydrates—These are the non-nitrogenous organic principles of food. These organic compounds instead of having the nitrogenous principles have the carbonaceous. These are also necessary for the health of man. These compounds are supplied by fats or carbohydrates (sugar, starch, etc.). With certain limits may be substituted for each other.

After much study and experiment certain American physiologists have found that certain standards are necessary to maintain equality between bodily income and expenditure. These standards which have been found for adult male of average weight are as follows:

Proteids—At Rest: 110 grams or 3 2-3 ounces.

Moderate Labor: 118 grams or nearly 4 ounces.

Severe Labor: 145 grams or 4½ ounces.

Fats—At Rest: 50 grams or 1 2-3 ounces.

Moderate Labor: 50 grams or 1 2-3 ounces.

Severe Labor: 100 grams or 3 1-3 ounces.

Carbohydrates—At Rest: 450 grams or 15 ounces.

Moderate Labor: 500 grams or 16 2-3 ounces.

Severe Labor: Same.

As the average weight of woman is less than that of man a reduction of 15 or 20 per cent in the various food principles may be made for the female ration.

Now to bring this to us in common expressions we find the average adult who is not at labor needs in balanced food about 20 1-3 ounces of food a day. I emphasize this because I am dealing with the preacher who is supposed or is classified as a man at rest.

To get this before us in a more practicable way we will give it in a simple form. For a man who does moderate labor, we will take the amount of common foods for a day to be necessary to give the amounts of proteids, fats and carbohydrates to maintain life and supply the necessary energy.

Beef, round steak, 13 ounces.

Butter, 3 ounces.

Potatoes, 6 ounces.

Bread, 22 ounces.

This gives 3455 calories. A calorie is said to be the amount of heat required to raise one gram (about fifteen drops) of water to one degree centigrade. In other words, one calorie, when transformed into mechanical power, would lift one ton 1.50 feet. The number of calories which we consider necessary in a day for the man doing moderate muscular work varies from 3455 to 3585 calories. It is not my purpose to be too scientific in expressing these figures, but the reader should bear in mind that food is taken into the body in form of potential energy and is generated into kinetic energy in the form of heat and motion. This is figured not only scientifically but has been demonstrated by experiment on a number of volunteers from the Hospital Corps, United States Army. I cannot refrain just here from mentioning the cost of a daily ration for a moderate laborer. Consisting of bread, cod-fish, lard, potatoes, bacon, beans, milk, sugar would cost in money value thirteen cents. But at the price we are paying amounts to about 56 cents. Thus we can see the great profit from the farm to the table, or rather consumer.

With these condensed facts before us we readily see that the average individual eats far too much. When this over amount of food is taken into the alimentary canal, if the digestive organs cannot handle them, we may sooner or later expect digestive disturbance. If digested then they are taken to the different parts of the body to be used, and too much means that certain organs must handle this over plus, which soon causes that organ to give down, then certain disease. If they cannot handle this over amount together with waste, which is normal, and the food needed, this then causes auto-intoxication or self-poisoning. This causing such lowered vitality makes the individual to be subjected to so many diseases. The old proverb is true, in most cases at least, "We dig our graves with our teeth."

I have given as briefly as possible the amount of foods for the average normal laborer. We can only understand the abnormal by the normal. What the preacher needs to know is the normal amount of food necessary to sustain his body and avoid the over amount as he would a poison, as it soon becomes a poison.

The food needed depends on the age and occupation of the individual as well as size. For in-

stance, a young person needs more carbohydrates and fats than one who is living a sedentary life. It is also natural to suppose that a larger person needs more food than a smaller one. A person who does mental work needs less carbohydrate material than one who labors, or who is subjected to a great deal of physical exertion. Physical exercise increases the consumption of fatty principles. This is the reason a young person rarely ever gets fat. He is more active, therefore the process of combustion goes on with more rapidity than after adult life is reached.

A preacher should eat a great deal of fruits, green vegetables, avoiding those which grow under the ground, very little meat and that should be lean, very little sweets and starchy foods and pastry. Very little fats. I feel sure it will not hurt more of us preachers to join the Prayer and Fasting League.

(As the Editor has given us the privilege of asking questions and answering them through the columns of this magazine, I will give a question given to me by one of the California preachers. I will be glad to answer questions from preachers if sent to me.)

QUESTION—CALIFORNIA

- (a) How many hours is it proper for a minister to study per day?
- (b) What is the proper food to nourish brain cells?
- (c) How many calories?
- (d) Amount of carbohydrates, starch, fat, and mineral matter?
- (e) How much energy does a person use in an hour of study?

ANSWER

- (a) Depends on the physical strength of the individual. A normal individual should be able to study from eight to twelve hours.
- (b) Proteids—White of an egg, milk, lean meat, gluten of wheat, etc.
- (c) Hard to tell how many calories required by the brain cells but a preacher should use about 3000 calories a day. Some have gone on 2000.
- (d) Some authorities recommend about four ounces of proteids, $1\frac{1}{2}$ ounces of fats, 12 or 13 ounces of carbohydrates.
- (e) We would estimate about 150 or more calories. (We have explained in above article what is meant by a calorie.)

HERE AND THERE AMONG BOOKS

By P. H. LUNN

Arthur Brisbane, the famous editorial writer, is said to be the highest salaried newspaper man in the world. Naturally he is a man of wide reading and one whose opinions on various subjects are eagerly read. We thought you might be interested in what he thinks about books and are quoting his favorite editorial—not alone for the inspiration of the preachers who read it but with the thought that this material might be passed on in sermon or talk to others, especially the young people. Our folks do not read enough; they should be urged to read good books, solid books, books that will lead them out into new lines of thought and quicken their intellectual pulse. The ransomed powers of every one of our people should be developed to the highest possible degree that their service may be efficient and effective. But, the article—

"In books worth reading, which no man can exhaust in one lifetime, you will find happiness, suggestions for the use of power and wealth, if you possess them, consolation in poverty, and strength under all conditions.

"To be ignorant is not to be alive, except as the animals live. And for ignorance there is no necessity, and no excuse except utter mental dullness.

"A college education is not necessary, nothing is necessary except ability to read intelligently and desire to know.

"And age makes no difference, except that the untrained mind past forty retains facts with difficulty. But love of knowledge makes up for that.

"Among the really learned men of the world the greatest have learned more after thirty than before thirty. For the THINKING that you do is the really important part of education, and sound thinking comes after thirty.

"If you have not a good education, you can get it at no cost. It is all in the books, and inspiration and happiness as well."

"READ GOOD BOOKS."

THE PASTOR'S CORNER by William M. Curry, D. D. (Revell \$1.50). That's rather an enigmatic title. At first thought I wondered if it was a discussion of some place in a pastor's life—his schedule, his program, his heart, his home, where the cares of his ministry and the demands of his people could not intrude. But my instant reply was, "There is no such place."

This interesting volume contains ninety-seven short articles that appeared in Doctor Curry's church bulletins from Sunday to Sunday. They

cover a wide scope of subjects and are very readable as well as helpful to the average church goer. This is such an unusual collection of a pastor's sentiments that I want to quote a few lines from his preface: "The Pastor's Corner is a great deal more to me than space in the weekly Bulletin of the church, more than essays or messages. It is a place to which I have gone with the moral and spiritual problems of my pastorate. It is a quiet place where I could think things through in an intimate way with those for whom I am responsible. Here we could speak about things that had no rightful place in the worship of the sanctuary. Questions that agitate the public mind, problems that beset the Church, dangers that lurk under cover, are appraised and set down in the light of the lamp in the Pastor's Corner."

Each article covers about two pages leaving but little opportunity for rambling. But they are terse and as Dr. Erdman says in the introduction "are characterized by quiet humor, practical wisdom and spiritual insight." As an appetizer in your diet of reading this book is well worth its price.

The Cokesbury Press has submitted one of the texts in its Training-Courses-for-Leadership series—TEACHING IN THE SUNDAY SCHOOL by Goodrich C. White (\$1.00). Just a hasty sketch through this book is convincing of the author's complete grasp of the principles involved in the teaching process. So many text books on teaching methods have been issued in late years that an author must have considerable courage in attempting another volume. The same ground must be covered in every standard text on this subject but in spite of the numerous Teacher Training texts which your reviewer has examined, this one is so concise and yet so thorough and withal so interesting in its presentation that we found no difficulty in maintaining our interest. One outstanding characteristic of the book which impresses us favorably was the fact that the writer does not unduly stress the value and importance of handwork and dramatization. These are valuable in their place but that place is decidedly one of secondary importance. Author and publishers are to be commended for contents, appearance and price.

A book dealing with any phase of Bible study written by E. Griffith-Thomas is sure of having more than a passing appeal especially to preachers. Dr. Thomas is better known in England than here but those who have followed his Bible outlines in the *Sunday School Times* will not regard him as a stranger. The author's faculty for analytical treatment is remarkable. He dissects, compares, scrutinizes and delves with an almost uncanny keenness. This particular volume, *THE MASTER AND HIS METHOD* (\$1.25), may be briefly characterized as a concise study of the ministry of Jesus for individual or class use. Each paragraph is numbered facilitating reference and review. For teachers, Bible students, and preachers it is an invaluable book.

Right at this Easter season a book on the earthly ministry of our Lord should be especially interesting. DORAN's have brought out *MY LORD CHRIST* by Joseph J. Taylor (\$1.75). The author in beautiful, graphic style portrays the Savior first in the visions of the prophets of Israel; then as a babe in the Bethlehem manger; as a layman in the synagogue; as the great teacher; as the dying Savior; and as the eternal priest. In all these revelations Christ is shown as the Son of God. It is a fine and glowing tribute that will cause your heart to burn within you as you read.

Dr. Frank M. Goodchild gives us a wonderfully comprehensive discussion of fundamental Christian truths in his new book, *CAN WE BELIEVE?* (Revell \$1.50). It is indeed a book for the times, one that will foster faith, strengthen the hope within and if doubts have assailed they will be dispelled. Dr. Goodchild is a city pastor of wide experience out of which he writes glowingly of an omnipresent and omnipotent God ready to meet the needs of humanity. This is not especially a controversial discussion but nevertheless it is outspoken and firm in its defense of essentials of the Christian faith. The themes discussed include the existence of God, the divinity of Jesus, the validity of miracles, the efficacy of the Atonement, the reality of the Resurrection, the sureness of eternal life, the certainty of the Lord's return. There's an abundance of sermon material as well as real inspiration in every one of its one hundred and eighty-seven pages.



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